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STATEMENT OF FACTS,

GIVING AN ACCOUNT OF AN

EXTRAORDINARY CASE OF PERSECUTION,

PERPETRATED AND CARRIED ON UNDER THE GUISE OF CHURCH
DISCIPLINE,

BY THE SESSION OF INNERKIP,

AND OTHERS, BELONGING TO THE CANADA PRESBYTERIAN CHURCH—
FORMERLY TERMED THE FREE CHURCH,

AGAINST ROBERT MCINTYRE,

A MEMBER OF THEIR DENOMINATION.

IMPORTANT PASSAGES OF SCRIPTURE TO BE READ AND STUDIED BY ALL.

- II TIM. iii; 12: Yea, and all that will live Godly in Christ Jesus shall suffer persecution.
13: But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- MATT. vii; 15: Beware of false prophets, [or teachers,] which come to you in sheep's clothing, but inwardly they are ravening wolves.
16: Ye shall know *them* by *their fruits*. Do men gather grapes of thorns, or figs of thistles?
20: Wherefore by *their fruits* ye shall know *them*.

PUBLISHED BY THE AUTHOR.

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PREFACE.

CHRISTIAN FRIENDS : I have been a resident in the neighborhood of Woodstock, county of Oxford, Canada West, I may say, for the last twenty-eight years, having emigrated from Scotland and settled here in the month of August, 1837. My occupation being a farmer, I still continued the same. In process of time, through the kind providence of God and my habits of industry, I procured a comfortable home for myself and family ; the number of my family being six, two boys and four girls. I had purchased a farm and cleared it from its wild state, doubtless, on which I expected to spend my latter years, reaping the benefit of my previous toil and labor, by a life of peace and comfort in the bosom of my family. But the result is, I was driven from my home, and for the last five years have been a wanderer amongst strangers, while for six years previous to this period, my own house had been a most uncomfortable home to me. Thus I have been separated from my family, deprived of my property and all comforts, through what may be termed a rare and extraordinary case of intolerance and persecution, which has been perpetrated by a party of ministers and others belonging to the Presbyterian church, and that in conjunction with my own family. All of them seemed determined to render my life as miserable as possible to me, through their wicked and cruel machinations, and that carried on in the midst of a professing christian community under the light of the gospel and the boasted religious liberty of the nineteenth century. Doubtless, these unfortunate proceedings having sprung and grown up from the following circumstances.

In the year eighteen hundred and fifty I was, through the merey of God, brought to see my sinful state by nature, and, I hope, savingly converted to God. I then joined the Presbyterian church at Woodstock, of which the Rev. Wm. Ball was at that time the minister. Having felt the blessedness of a gracious change in my own soul and enlisted under the banner of the Lord Jesus Christ and taken Him to be the captain of my salvation, I no doubt felt zealous toward the cause of my new master, which I think is the experience of all who have been reconciled to God through the blood of the cross and tasted the sweetness of pardoning love. During the period of the next ensuing four years I enjoyed much comfort, both in my family and the communion of the church ; however, in the year eighteen hundred and fifty-three, circumstances which are detailed in the following narrative, induced me to withdraw from the church at Woodstock. I then joined the church at Innerkip, of which the Rev. Andrew Tolmie was at that time the minister.

Hitherto, and for about one year after this change, my family concerns were going on in a quiet and comfortable manner, but about the first of July eighteen hundred and fifty-four, my wife commenced a course of conduct towards me which was very painful as well as surprising, ignorant as I was of any cause for such strange proceedings. These painful occurrences were confined to my own family for nearly a year, but in the spring of eighteen hundred and fifty-five, it became publicly known, and the session of Innerkip took up the matter to pass their judgment thereon. My wife having then preferred a charge against me, the Session suspended us both from the communion of the church.

Shortly after this it became apparent to me that the above mentioned ministers, Messrs. Ball and Tolmie, were the promoters, if not the originators of the plot, to destroy my comfort and family happiness, and the further this case progressed this became more and more evident, by their actions as well as other things that have leaked out since from amongst them.

Suffice it to say, with reference to the charge preferred against me, full satisfaction having been given at the time, the Session were bound to restore me to the communion of the church or assign a proper reason for not doing so, neither of which they have done. But instead thereof, they encouraged my wife in her unwarrantable and unchristian conduct, in which she continued to persevere with increased energy, being aided and abetted by these ministers and others, until it was found necessary that we should be separated, which took place on the 30th day of March, 1857, after we had lived together for the long period of twenty-nine years.

Notwithstanding this painful consummation the parties who encouraged these proceedings, continued their persecuting purposes toward me in an illegal and improper manner, such as might not be expected either from civil or ecclesiastical authorities. They having been afforded ample opportunity for reconsidering their conduct, and altering their opinion in relation to my case, my social position, family comfort, character and property, having all been injured by the conduct of these men, I am constrained to lay the simple facts of the case before the public, in the hope that they will carefully peruse the following statements, and form a judgment in accordance with truth.

ROBERT McINTYRE.

INGERSOLL, April, 1865.

STATEMENT OF FACTS.

CHAPTER I.

In giving the following account of the troubles which have taken place in my family, it is under great embarrassment that I have to do so, owing to the way the several circumstances occurred which led to these troubles. 1st. Owing to the clandestine, crafty way my opponents laid the plot to entrap me, by getting my wife and family to rise in rebellion against me and to work so much wickedness, they at the same time encouraging and sustaining my wife in all such unlawful and unchristian actions, which led to such a disastrous result as the breaking up of my family, and all this carried on by them in an underhand way with the greatest of secrecy, doubtless with the intention of keeping me ignorant of the real cause of such troubles, which they have succeeded in doing to a wonderful extent by their using my wife as a tool in their hands to accomplish their iniquitous work—she proving herself to be a very faithful servant to them in trying to entrap me; also drawing my family in the meshes to their own ruin. 2d. Through my opponents succeeding in this way to lay such a deep satanic plot in getting my wife and family to work against me, thus despoiling the very foundation of all my earthly comforts. Moreover this placing me in such a position that I could not do otherwise than to expose my own family, so as to defend myself from the falsehoods which my enemies so industriously circulated against me.

Under these circumstances, after due consideration and exercising great patience and forbearance with my opponents for more than ten years, of which, during the greater part of this time I still expected that they might be led to see their errors, and repent, and turn from their evil ways, but now seeing that they determinately persist in such, I consider it a duty I owe to God, for the sake of establishing truth, as well as to vindicate my own character, to lay the following statement of facts, with regard to the origin and nature of the case before the public, that they may judge of the same, as I feel that great injustice has been done me even from the commencement of this matter.

The reader will perceive by the following account given in this narrative of the case, that I have on several occasions called on the Session at Innerkip, and such others, as I considered might feel an interest in having the case settled, that they would restore me to the communion, otherwise that they would state what charges they held against me, if any; neither of which they would do, but instead thereof those ministers, with many others which they through their influence have induced to join them, still continued to persecute me, until they have not only succeeded in getting myself and family separated, but also myself expelled from my home. Besides, they having allowed all the false statements mine enemies circulated about me to go on, without having such brought to trial and judged.

I will state here, (and I have this from good authority,) what I understand to be the motive of these ministers, in breaking the peace and comfort of my family in this way, by getting my wife to abuse and torment me in such a manner, and their encouraging and sustaining her in all these unchristian actions. It being "to try me," as they term it, that they might know whether I could stand such temptations, "or not." Otherwise to try if she could succeed, through such temptations laid in my way, to cause me to do something very bad, that they could lay hold on me for the same and deal with me accordingly. Moreover, I think their proceedings throughout the whole case plainly show this. Thank God! they have been grievously disappointed in this satanic plot they laid to entrap me, and I think the following passages of Scripture are here fulfilled, Ps. 7, verse 15: "He made a pit, and digged it, and is fallen into the ditch which he made." Verse 16: "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Also the following—Prov. chap. 26, verse 18: "As a madman, who casteth fire-brands, arrows, and death." Verse 19: "So is the man that deceiveth his neighbor, and sayeth, am not I in sport."

I consider it necessary under the present circumstances, and the peculiar nature of this case, that I should give to the christian reader, a brief statement of my christian experience, and the Lord's merciful dealings with my soul in calling me out of darkness into His marvelous light, and from the power of Satan to God. "Knowing that many profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate"—Titus, chap. 1, verse 16. Moreover, we have left upon record, and that from the best authority ever upon earth—that of our Saviour's address to Nicodemus—showing very plainly that no man being in his natural state can be a fit subject for the kingdom of heaven, otherwise without undergoing that change mentioned by our Saviour in John, chap. 3, verse 3: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." We also find regeneration a scriptural designation for the new birth. Likewise, conversion, that all important change which is wrought in the soul by the effectual operation of the Holy Spirit, and which consists in turning the sinner from darkness to light and from Satan to God. The necessity of conversion arises from the fallen state of man, and therefore it must take place in every man before he can be prepared to dwell with a holy God. Likewise, conviction occupies the first place in the process of conversion; for it is by convicting that the Spirit converts. But who can explain these things, for they are spiritual, as in John, chap. 3, verse 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

However, I will give here a plain, but brief statement, of the Lord's merciful dealings with me, which was as follows: suffice it to say, that I was in my natural state, living without God, and without hope in the world, when the Rev. W. C. Burns came to Canada to preach, this being in the year 1846. Through the kind providence of God, I was led to go and hear him one evening when he preached at Woodstock. In his sermon he spoke the following words: "O Lord, if there were even one sinner saved here this night." The Holy Spirit accompanied these words, and I felt them come like a dart to my heart. I thought that I was that sinner, and I was troubled; I felt convinced that I was a sinner. But this trouble of mind only continued for a few days at that time, and I did not think that this had anything to do with my conver-

sion, until after I had become better acquainted with the word of God. Now I think it was then with me, as in the parable which our Lord spake when teaching the people, as in Mark, chap. 4, verse 26: "And he said, so is the kingdom of God, as if a man should cast seed into the ground." Verse 27; "And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." This I believe was the case with me, I think the seed was then sown, and that it should spring and grow up, my not knowing how, silently and insensibly, until about the first of April, 1850.

Then again at this time, without any particular cause that I am aware of, only that it was the Lord's time, and I was made willing in the day of His power, the Holy Spirit began to operate on my dark mind, by letting in some light by degrees; and I was brought to see that I was a sinner by nature as well as by practice, and that if I were to remain in that state, that I must be eternally lost. Thus the Lord was mercifully pleased to stir me up again to a state of inquiry with regard to the salvation of my soul, and was leading me in a way which I knew not. I began to think of my past life, of my sins of omission and commission; I knew that I had neglected family prayer, and also secret prayer to a great extent. I felt sure that I could not be a christian while this was so. This, with many other such things, begun to weigh very heavy on my mind, and what to do I did not know. Moreover, my lifetime being far spent, being at that time forty-one years of age, and made no profession of religion, and if I were to continue in this state I could not see any hope of being saved. While my mind was thus troubled throughout the month of April, with regard to the salvation of my soul, I was endeavoring to ask the Lord that He would guide and direct me in the way He would have me to walk; and I was purposing to turn to the Lord, and mend my ways.

About the middle of the month of May, the sacrament of the Lord's supper was to be administered in the Presbyterian church at Woodstock. I called on Mr. Ball, who was then the minister, to be admitted as a member of the church. After speaking with him, he desired me to attend a session on an appointed day before the sacrament. I did so, and was then admitted as a member of the church to communion.

I will just state here, that I was not then aware of the state which I was in, and much less did they know of it. I was under deep conviction of sin, and dark clouds hung over my mind. But I think they did right in admitting me to communion. I found it to be a season of refreshment to my soul, otherwise I might have been cast back in despair. However, during this interval before the sacrament, I found a private place where I often retired to a throne of grace, and the Lord was working a good work on me. But family prayer was still neglected. This seemed to be a hard task for me to perform, and there was great striving for and against it in my mind; more particularly on Saturday afternoon before the sacrament, after I had returned home from the preaching, and while I was at work in the garden. Satan, on the one hand, with all the wicked suggestions which he could invent, such as that, if I were to try to keep family worship, I would have to give it up again; then it would be worse with me than before, and that I would feel ashamed, with many more similar delusions. Christ, on the other hand, pleaded his own cause, by showing me, that without a practical working it could be nothing but a false profession; without secret prayer and family prayer I could not be a christian; and if I were not to pray with my family, and for them, and show them a good example, and endeavor to train them up in the fear and nurture of the Lord, as I had vowed to do, that he would re-

quire their blood at my hands ; and if I did not deny myself and take up the cross and follow Him, that I could not be His disciple. While this, and many other such struggles and strivings were going on, the dark clouds which were hanging over my mind, was partly giving way, and some gleams of light breaking through, so that I could discern the suggestions of Satan from that of the working of the Holy Spirit on my heart and mind, and I was perfectly aware of the very moment when Christ overcame Satan in this point, and likewise promised to come up with me at the family altar. This was a great point gained.

Hitherto, all this was kept secret between God and myself. But the time had now arrived when I had to profess God openly, that evening at the family altar and next day at His own table. The time which I now speak of is when the family were assembled in the evening for family worship, having been accustomed, generally, to read a portion of God's word in the evening before we retired to sleep. This evening I addressed my family as follows : (if my opponents doubt the reality of this statement, I refer them to the family.) My dear family, I have neglected family prayer until now, and the Lord has showed me very clearly my error in this, and I intend to reform this evening, by not only reading a portion of God's word, but also having family prayer. I then proceeded to read a portion of God's word and prayed with my family, and for them ; and as the Lord had promised to come up with me at the family altar, so He did. I was enabled to pour out my soul before the Lord in supplication and prayer ; making confession of my sins and short comings, and thankful acknowledgement of His merciful dealings with me. I may just state here, that I kept family worship regularly evening and morning after that, as long as my family remained with me, except once or twice, when I thought best not to hold such on account of my wife's proceedings.

In further relating the Lord's merciful dealings with me, I now arrive at the communion Sabbath, when I was to sit down for the first time at the Lord's table, and if I knew anything of my own feelings, I went up to the house of God hungering and thirsting after more of the bread and water of life, and I think that I was not disappointed. The late Rev. Mr. Lindsay, who was at that time minister at Ayr, was helping Mr. Ball at that communion, and he preached suitable doctrine for my case, and I felt edified. But, dear reader, whoever you are, and if ever you felt, or have any experience of that burden which John Bunyan's Christian felt so heavy on his back, and pressed so hard upon him for so long a time, I must say that the same burden had not yet fallen off from my back. The communion Sabbath passed by, also the following Monday. Yet the burden of my sins pressed very heavy on me. But thank God, the time was now drawing very close to hand when I was to be delivered from this, and the captive set at liberty. In the forenoon of the following Tuesday after the sacrament, about the middle of the month of May, 1850, when I was in a retired place, (a place I think I shall never forget,) making supplication and prayer to God, then and there the Lord was pleased to say to me, "thy sins are forgiven thee, go in peace." This was revealed to me in a clearer vision than I will try to describe ; also the peace and joy that flowed into my soul from the assurance that all my sins were forgiven, I will not try to describe ; for there is none that can understand this except such as have had the happy experience of undergoing such a blessed change, for example, as in 1st Cor., chap. 2, verse 14 : "But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know *them*, because they are spiritually discerned."

I have here given a brief account of God's merciful dealings with me and how, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings," Ps. 40, verse 2. It is also my experience as in John, chap. 8, verse 36—"If the Son therefore shall make you free, ye shall be free indeed." Rom., chap. 8, verse 16—"The Spirit itself beareth witness with our spirit, that we are the children of God." Read onward to verse 31—"What shall we then say to these things? If God be for us who can be against us?" "It is Christ that died," &c., &c.

This state of things went on comfortably in my family for the next ensuing four years. And having tasted that the Lord was gracious to my own soul, I felt anxious for the conversion of my family, and was endeavoring to teach them the good way wherein they should walk, that they might be sharers with me in the good things which God hath prepared for them that love and serve him. And I was not without hope at that time that the Lord would make them His.

I may say that they were at that time, for ought that I could see, as orderly a family as I generally meet with, and I felt happy amongst them; and everything going on comfortably, with peace and prosperity, endeavoring to serve the Lord as closely as possible. I believe this to be a brief description of the happy state which myself and family were then living in.

Satan evidently not satisfied with this state of things, envied my position, and the peaceable state of happiness and prosperity which I was then enjoying; and if he could not destroy the work of grace wrought in my heart, he would at least go as far as the power given him, in spoiling all my other comforts and happiness. Satan, he is a malignant being; a lying spirit; an accuser; one delighting in the opportunity of charging God's people with hypocrisy, and the permission to inflict tortures on them, restrained from destroying them only by the express command of God, as in Job, chap. 2, verse 6—"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Satan is represented as having no confidence in human virtue, and maintaining that there was none which would resist temptation if presented in a form sufficiently alluring. God here appeals to the case of Job as a full refutation of this opinion. The trial which follows is desired to test the question, whether the piety of Job was of this order, as in Job, chap. 1, verse 12—"And the Lord said unto Satan, Behold, all that he hath is in thy power." That is, all that was then committed to him, for it is manifest that hitherto Satan had no power to impair even his property. Now it was all intrusted to him, in order that he might make full trial of the faith of Job; and sure enough, he made a clean sweep of Job's property, as also of his family; but did Satan accomplish the main aim and end he had in view? I wot not, he got defeated in that point. For Job exclaimed in his fiery trials: chap. 19, verse 25—"For I know that my Redeemer liveth," &c., &c.

CHAPTER II.

I will here, in the first place, give a brief statement of what I consider to be the origin of this case, and of which I consider Mr. Ball to be the instigator. My wife and myself were both of us members of his church at Woodstock, previous to Mr. Tolmie coming to Innerkip. During that time, being the year 1853, when I was paying my pew rent to Mr. Douglas, who was trea-

surer at the time, I consider that he, (Mr. D.,) insulted me very much. Mr. Ball then undertook to get us reconciled, and in doing so, he brought me to Mr. D. through making a false statement to me, by saying, viz., "that Mr. D. was now ready to apologize for what he had done." When I went there with Mr. Ball, I found by what Douglas had to say, that I was brought there under a false pretence. I considered this to be as bad, if not worse, than the first insult, consequently I left them; and as Mr. Tolmie was in a short time after this, inducted into the pastoral charge of the congregation at Innerkip, I then went to hear him. When I called on Mr. Ball the next fall for my certificate of membership, I found, (though quite unexpected by me,) that he was very angry with me for going away and leaving them. He said, "you going away, and not showing your face any more in that church." I replied, "I consider myself to be the injured person, and not any of you." He then said that I would have to attend a Session before I could get a certificate; also, that he thought that I ought to be suspended from the communion at least for some time. Suffice it to say, shortly after this, Mr. Tolmie, (doubtless after holding counsel with them,) desired me to call on Mr. Smith, who was clerk for the Session at Woodstock, and that I would get my certificate from him. I did call and obtained it without any further trial about it at that time.

The above transactions I consider to be the origin of this case, and the cause of all the evil and ruin brought to bear on me and my family, by this man Ball treasuring up so much malice in his heart against me. And for why? No doubt, because he could not use me as his tool to fall in with his falsehood as above.

I went to Scotland the following winter and returned the ensuing spring. I arrived at my home on the 11th day of May, 1854. During this time the plot was being concocted. This conclusion may safely be arrived at, from what my wife said to me after she had commenced these unchristian actions. She said to me, "it was well laid out for you before you returned from Scotland." Now I would like to know who would lay out such with her, but those men who acted that most unchristian part in sustaining and encouraging her throughout the whole matter, which they have done, as the reader may plainly see from the facts stated in this narrative.

I will mention here an incident which occurred in connection with my going to visit my native country as above, and this will show the sagacity of these men in getting all they could out of me, before the evil day would come, in a secret way; as no doubt the plot was in agitation even at that time. The authorities in the church at Innerkip asked me if I would try and raise some money for them, by subscription, while in Scotland, to enable them to finish their church at Innerkip. I did so. I collected when there, from subscribers, about one hundred dollars, which, on my arrival back again, I paid over to the trustees of the church at Innerkip. This is principally intended to convey information to such subscribers as this may come under their notice of, that the above sum arrived safe, as the receipt of it was not published at the time, as should have been done.

Now with regard to the above conspiracy against me. I think the reader may take it for granted that Mr. Ball busied himself throughout the whole of this case fully as much as Mr. Tolmie did, as supposing my being away from under his jurisdiction, he could not interfere with me personally. But the reader may see how that he did interfere at the interview I had with Mr. Tolmie and him, the day after the meeting of Session, as in the sequel, without doubt to try to screen his colleague, and by all appearance was the

means of that case not being settled at that time. As they did not hold any trial on me at the time I called on Mr. Ball for my certificate, the plot I consider was then laid, to try and find something at a future time, by these men, Ball and Tolmie. I speak of them as the leaders, and they having through their influence obtained many others to join them, I think these two men well adapted for the work they undertook—good, faithful yoke-fellows. As they saw that they could not injure me unless they succeeded in getting my wife and family to work against me too; this they did not hesitate long to try and achieve, as soon as they found they could accomplish it.

Now if it can be shown that I was living at the same time a quiet and inoffensive life towards them and all mankind, “so far as lieth in me,” which I think they cannot prove any thing to the contrary; also, at the same time every thing being peaceable, happy and comfortable going on in my family, and also endeavoring to serve the Lord as closely as possible, and this I believe was the case at that time, as far as I am aware of. Then I say, if these men, for this cause, and under such circumstances, did plot with my wife, as to cause her to rise in rebellion against me, and having encouraged and sustained her in all the wickedness she has wrought from the time these troubles were instigated, for no other purpose than to get me to do something very bad, so that they might lay hold on me in order to get me under their power; thus I think that their work will prove them to be all that I here say of them—I can imagine no other cause for their so doing. How true is it what our Saviour has left on record, to wit: John, chapter 16, verses 1, 2 and 3—“These things have I spoken unto you, that ye should not be offended. They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.”

And now in the second place, I will give a condensed statement of how my poor deluded wife conducted herself towards me, (as no doubt she had forgotten her marriage vows); also, how they managed to get the above named charge against me, and the nature of such charge. It is not my intention to enter into all the particulars and circumstances of the case here, which would require more space than I can give at present. Besides, I am fully persuaded that I do not know a tenth part of their clandestine, crafty actions in regard to this case, and even much of what I do know I forbear to mention here, on account of delicacy toward them. I will merely bring forward a few particulars for the reader's comprehension of the nature of the case, dwelling principally on the several occasions when the case was brought forward for trial, laying more stress on such important occasions, as such will be deemed sufficient to show all that they were able to rake up to bring to bear against me; also, the space of time given them to consider their ways, to repent and to return from their evil works. I will likewise, as I proceed give a brief explanation of such things as I may consider not brought out sufficiently clear for the reader's comprehension. On the other hand, if my opponents consider that I have neglected to bring forward any thing of importance with reference to myself, they have still the opportunity themselves of doing so, if they think that they can rake up any thing more to damage my character; and as they excel so much over their victim in logic and using the pen, doubtless they will not lose the opportunity, only I beseech of them to hold by the *truth*, that they may not bring more dishonor and reproach on the cause of Christ in this way, than what they have done already.

Suffice it to say, from the time I returned from Scotland I could see that my wife treated me with coldness and indifference, but I did not think there was any thing particularly wrong until about six weeks thereafter, or about the 1st of July following, 1854. Then she broke loose on me with a vengeance, and in a very imprudent manner vented her spleen on me. The first instance of the kind which occurred, I will give here, being as follows: I had on that day gone to Innerkip with my team to draw sand, to plaster the church. After I had returned home, I inquired of my wife, where the boys were at work? She replied by using profane language. I felt quite astonished at such proceedings, she not being accustomed to make use of such. Moreover my not giving her the least cause of provocation so far as I was aware of, for so doing. I do not remember that I had even spoken to her from the time I entered the house, until I enquired of her where the boys were at work. I considered such a reply to be very unreasonable, as well as unexpected by me. I went away thinking it best to take no further notice of it at that time. This was the way in which my wife began these troubles, and it did appear that she felt quite embarrassed to find cause to break loose, and then had to commence without any just reason for so doing; but the plot being laid, she had to begin satan's work some way.

Suffice it to say, she continued from this time onward to make things as disagreeable as possible, round the table and wherever I might meet her; and setting all the snares, traps and temptations possible in my way; likewise influencing my children to work against me; which she succeeded too well in doing, besides giving me so much abusive language, that no man could bear, only for the grace of God which He has promised would be sufficient for us. This being the nature of the case throughout, wilfull, contentous, using reproachful language, she trying to turn the same over on me, and those ministers and others, encouraging and sustaining her in all these unchristian actions. I consider it quite unnecessary to bring forward all the circumstances connected with it, except so much as is sufficient to show the true nature of the case.

Of course I knew nothing of this plot, and I was quite surprised at her proceeding; consequently I said nothing about it to any other person, but kept it all quiet, expecting every day that she might see her error and give it up; neither was I aware that the neighbors knew anything about it, (but now I am convinced that they knew all about it,) and it would be about the last thing that I could think of doing to expose my own family. However, they soon placed me in a position that I could not do otherwise than expose them. The following spring, a certain person sent a letter to Mr. Tolmie, abusing my character very much; and this was regarding the family affairs.

I will now pass onward and take up this matter. It being about the latter end of March, 1855, when Mr. Tolmie received this letter, and about nine months from the time my wife commenced these troubles, which was hitherto confined to my own family. This letter being from a man by the name of McDonald, who lived about sixty miles from my place, and to the west of London. Mrs. McDonald being a relation of ours, McDonald had sent me a letter the previous summer, inviting my mother-in-law to visit them, and to spend the winter with them. She having done so—my wife at the same time having gone there with her mother—the old woman remained there with them all winter. Doubtless the sending of this scandalous letter, was the result of premeditated council held among them, which may be inferred from what my wife said to me on its arrival. She said, "the letter is come at last." This showing plainly that she was aware of its being expected. Likewise, Mr.

Tolmie being previously acquainted with McDonald, all things being now in a favorable way, working together, to try what they could bring to bear against me.

I will now give a brief account of the first trial held on this untoward case. Mr. Tolmie having received the letter, when he saw me, he intimated to me that he had received such, also who it came from. It not being convenient to enter into further particulars at that time, he asked me if myself and my wife would come to his lodgings on an appointed day. I replied that we would, and did go on that day. On our arrival there, Mr. T. read the letter to us, which he received from McDonald. He then asked me if I could clear myself of such matters as were stated in that letter. I said to him I thought I could, otherwise I would be bringing a scandal on the cause of Christ. I then said to him, if he would come to my house on an appointed day, that I would lay the whole circumstances of the case before him. He agreed to this, and on the day appointed, Mr. Tolmie came to my house, and my wife having sent for my oldest daughter, who was then living at Woodstock, to be present. The consequence was, that they themselves having thus placed me in such a position now that I could do nothing else, and to save myself from the false statements put forth in *that* letter, than to lay the whole circumstances of the case from the beginning up to that time, before Mr. Tolmie, as I did, so that he might pass his judgment on it; and suffice it to say, when he had heard the whole details of the case, he did not find anything against me, neither did he rebuke my wife for her conduct, nor try to put a stop to her proceedings, although the case came out very much against her. He went away without saying anything particularly about it to either party. I doubt not but the sending the above letter to Mr. Tolmie, was, with all the rest, a deep laid plot to give the members of that Session an opportune occasion to work themselves in to help my wife to accomplish the end they had in view, viz: to entrap me, so that they could deal with me accordingly. But now this case being become public, it was so much towards the progress of it. He (Mr. T.) might, if he were desirous of peace, have settled the matter at this time, but it was very evident that such was not his intention. This may be inferred from what he said to me, when I asked him some time thereafter why he did not try to put a stop to my wife's proceedings, and have the case settled at that time, he said, he did not wish to undertake to do that, until he would have more strength along with him. Doubtless the strength he meant here, were the two elders who came with him to my house at the next trying of the case, of which I will give a brief account here.

I will now pass onward for about two months after the above trial of the case, and leave my wife and her emissaries during this time doing up their work, and take up the next trial of the case, and show how such was cunningly brought about. The first thing to be noticed, is with reference to a meeting of Session which was held in the church at Innerkip, about two months after the above named meeting at my house. The principal business of this meeting of Session, was to provide such things as would be required at the approaching sacrament, which was to be administered at Innerkip about a week thereafter. As I was a member of that Session at that time, I met there with them. When the principal part of the business was over, Mr. T. asked me if matters were any better in my family since he was there? I said no, I did not see much difference. He said that he thought something ought to be done. I replied I thought so too. He then proposed that a day should be appointed when himself and the two elders, Messrs. Hart and Rea, would go to

my house, and hear the case and pass their judgment on it. The day was then appointed, and they having come on that day, I will give an account of their proceedings at this trial, which was as follows :

When we were all assembled at my house, I expected the two elders would like to hear the nature of the case before they would pass their judgment thereon, (for Mr. T. of course had heard it before.) I then commenced to explain something of the nature of the case, and stated such things as had occurred as I had done previously to Mr. T., but they soon interrupted me and stopped my proceeding therewith, and made quite a laugh of it ; also saying they did not want to hear any more of such stuff. Mr. Tolmie then said, "perhaps Mrs. McIntyre had better go on and state what she has to say." My wife in replying said, "he was drunk one night last fall when he came home from Woodstock." Mr. T. exclaimed, "drunk ! was he ?" she said "yes." Mr. T. said, "Mrs. McIntyre have you any witness ?" she said, "Jane." Mr. Tolmie then said to the girl who was sitting at the other side of the house, "Aye, come away Jane." Then my daughter, a girl of about twelve years of age at that time, arose from her seat and came and stood before them. When I saw the girl crying, apparently not able to say anything, I said to her, "tell the truth whatever you know about it." She then asserted that it was as her mother had stated. They then desired my wife and myself to attend at the church, at Innerkip, on the following Thursday, in order to deal with us according to their judgment, that day being held as a fast, or day of preparation for the approaching sacrament, which was to be administered there the following Sabbath. I affirm this to be a correct account of how those men conducted this trial of the case at that time ; also, the way in which they brought forward my daughter to give her evidence against me.

Now it became very apparent to my mind at the time, and this became more and more evident as the case progressed, that this was concocted and planned previous to this meeting between themselves and my wife, viz: how she should bring this charge forward against me, and also that they would put a stop to all other discussions, so as to prevent me from having an opportunity of explaining or stating the full nature of the case.

And with reference to Mr. Tolmie's assertion at the meeting of the Session as given in the sequel, when I called on them to be restored to the communion, that I denied this charge point blank. I deny that this was so. For they did not inquire any thing more of me about it, whether it was so or not ; besides, I think the following conversation conclusive enough which took place between us, after this trial was concluded, and we had gone outside, and were all of us, (viz: Mr. T., the two elders and myself,) then standing at the west end of the house. Mr. T. there said to me, "that is a great sin you have been guilty of." I said, "it was a sin of my infirmities." He replied, "ah, but what if that sin had not been found out ?" Now I consider this sufficient to prove that I did not deny this charge "point blank," as he asserts, neither did I deny it at all.

I would just state here regarding this charge which they found against me, that being one of those, at that time, who did not see any sin in partaking of a little liquor, more than the taking of any thing else, provided it was not taken to excess ; and also considering it to be owing to the sore trials and temptations that I was then suffering from my wife, as well as the infirmities of the flesh, which together were the cause of my falling into that sin. There were but few men, even at that time, who would condemn another person for drinking to excess more readily than I would ; but apparently what I would deprecate in another, I had been overtaken in the same myself. I do not wish

to excuse myself in this, as I was certainly to be blamed because I did not watch. This having occurred six or seven months previous, I had too easily overlooked it at the time, and did not remember any thing about it until they brought it forward in this way, and apparently not without cause, although I was not aware of it at that time; and if they had only dealt with me as a church court had a right to do, and made an end of it when it was confessed and forsaken, and I hope sincerely repented of, I would not have found any fault with them; but I feel they have entirely exceeded the bounds of the power given them in scripture.

According to the above instructions my wife and I went to the church on the following Thursday. After the service was over and the congregation dismissed, the Session was constituted and opened with prayer. They then suspended (not excommunicated) me for the above named charge from the communion, and (Mr. T. said,) from being an *elder*, and all other offices belonging to this church. They also suspended my wife for using profane language. This took place the latter end of May, 1855.

I will give here my experience of the Lord's merciful dealings with me again, in regard to this case, although I had sinned against Him, He did not forsake me, nor cast me away from Him. After I had returned home from the church, I must say that the full nature of this charge was not even then clear to my mind, and supposed that I could see that they were not acting prudently with me, as also much wrong upon their side, yet I thought there must be something wrong on my part also, or they would not be permitted to do what they had done to me. I went three times to a Throne of Grace that afternoon, to plead with God, that He would show me the cause of all this being done to me. I think if ever I was brought humble to the footstool of His mercy it was then, especially the second time, when I went on my knees. I thought I was not worthy that I should even raise my eyes to heaven, I smote on my breast and said, "O Lord, I am a sinful man." I remained there for some time almost without words, but I could feel the desire of my heart going up to God that He would show me my sin. I think this was the time which brought the answer, which was as follows: I went to bed that night but did not sleep till towards morning, then I slumbered a little, and just as I awoke, I heard a clear and distinct voice say to me, "drunkenness is your sin." I lay still for some time considering whether it could be a delusion. I was convinced that this was an answer to prayer, as above. I then prayed that the Lord would keep my hand back from such. The state of my mind then can be much easier conceived than described. I then arose and went on my knees to plead with God that He would pardon this sin; which I trust He did. My wife on hearing me, opened the bedroom door and said, "we thought you were going out of your mind." I said, "no, but that the Lord had shown me my sin." Poor woman, she soon showed by her actions, that she had no sympathy with my case.

I went to the preaching on the following Saturday, but they came so near turning me out of that building that day, that I thought best not to go near them any more till the sacrament was over. Mr. Tolmie stated in his sermon that "it would suit some of those present much better to stop away from amongst us until they had confessed;" and also said, "God would not hear such people's prayers," with more such insinuations. I did stop away rather than annoy them till the sacrament was over, but with regard to him saying that "God would not hear such people's prayers," I did not believe him, for I had a very direct answer to prayer shortly before.

I wrote him the following letter of confession the same evening, after I had returned home, and sent it by Joseph, my son; and I came to understand thereafter, that he read the letter to the congregation on the following Monday, after the services were over. The reader may judge from this how he came to forget that he had received such a letter, as he asserted at the meeting of session, as in the sequel. It is as follows:

REV. A. TOLMIE:

Saturday Evening, before the Sacrament.

DEAR SIR—I beg leave to write to you at this time to let you know that my sin of intemperance has found me out; “I am the man;” and I wish you to call to see me at your earliest convenience, for I do not think that I will be apt to plead so much in my own behalf when I see you next time, as I did when I saw you last time.

I remain yours truly,

ROBERT MCINTYRE.

My wife and family went all to church the sabbath of the sacrament, and I remained at home. I think I will not soon forget God’s goodness towards me that day. Although they suspended me from communion, God did not cast me off from holding communion with Him. He was teaching me much, and I find much comfort still from the texts of scripture which I was meditating on. He likewise showed me very clearly how all my familiars watched for my halting.

With regard to their suspending my wife from the communion, the reader will easily perceive that this was a mere sham, to delude by a false pretence; evidently it was not done intentionally for the glory of God, or for the purity of the communion but merely as a pretext, as they could not well avoid doing so at that time, with any show of decency. This may be inferred from what she said to me, as well as all their other actions in connection with this case. She told me that they had offered her the privilege of going to the communion table that sabbath, but she declined doing so; and I understand they hold her as a member of the church ever since,—Mr. T. having sent her certificate thereafter to the county of Gray, notwithstanding all the evil she had been guilty of—this being accomplished to suit their purpose, they could easily pardon her. Having thus given an account *pro* and *con*, of the several circumstances as they occurred in connection with this trial of the case, which I deem sufficient to show its history, without any further comment I will now proceed to give a brief sketch of their unchristian conduct towards me thereafter,—it being, at this time, about eleven months from the time these troubles were commenced in my family.

And now, in the third place, I will merely glance at a few of the more important incidents as they occurred from this time onward, until Mr. Tolmie and myself met at the church at Innerkip. First—Having asked Mr Tolmie, in the letter of confession I sent him, as above, to call and see me, which he did, although four weeks had elapsed before he came, and it is of the incidents which occurred during this interval that I will now speak of. Suffice it to say, having now been brought into a humble state of mind before God, on account of the previous circumstances which had occurred, and my wife having taken advantage of such, if she was troublesome before, she was now ten times worse, for I scarcely dared enter my own house for her, and if she were to catch me in a state of grief, which being then almost constantly the case with me, she would pounce upon me like a bear robbed of her whelps. This is something like the situation I was then placed in, and had

to suffer and bear patiently with all the abuse mine enemies could give me, and all falsehoods they could circulate about me. There were three things that particularly pressed on my mind and afflicted me much at that time. The first was the scandal I had brought on Christ's cause through this charge they had found against me; the second was, my seeing my family bringing such ruin on themselves by their conduct towards their own parent; the third was, that of my poor wife's tongue. This was a sore scourge to me. Besides all this, the way also in which Mr. Tolmie and the leading members of the congregation continued to act towards me, as I consider in a most imprudent and ridiculous manner. I felt that I might well say with the Psalmist, Ps. 56, 1st: "Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me." I cannot describe the troubled state of my mind at that time. The Lord knows it all and that is sufficient. I might again say with David, Ps. 42, 3: "My tears have been my meat day and night; while they continually say unto me, Where is thy God?" But see what David says, Ps. 56, 8: "Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?" I bore patiently with it expecting every day they would be led to see their errors, and therefore said but little about it to any other person. But the best of it was, "God was with me," and Christ proved to me, at that time of need to be "a friend that sticketh closer than a brother."

And now four weeks having passed over, and Mr. Tolmie came to my house. I had been anxiously looking for him to come sooner, expecting that he would be a means of relieving me out of my much afflicted state. I then confessed my fault to him, and told him in what way the Lord had led me to see my sin; I also told him the very imprudent manner my wife was conducting herself toward me, and the miserable life she was causing me. After I had done speaking, my wife said to Mr. Tolmie, "I will not live any longer with him, and he may go where he likes; but I will be the *same* with *you* as formerly." (I suppose she meant in church matters.) Mr. T. went away this time again without saying any thing particular about it, but that he was willing to give his advice at any other time to either party. Consequently, on the strength of this, I went to his lodgings to see him, about two days thereafter, and said to him "that something would have to be done with this case; that owing to the undue advantage my wife had taken on account of their proceedings with me; that she was leading me such an uncomfortable and miserable life that I could not stand it." Mr. T. said, "that he saw that very plainly himself when he was there, and it was necessary there should be something done with the matter," and also asked me "what I considered best to have done." As I understood these proceedings to be the principal cause of all the troubles, I proposed that he would choose one minister and I would choose another, and that we would submit the case to them, and their judgment should be a final decision. Mr. T. agreed to this. He chose the Rev. D. Allan, of N. E. Hope, and I chose Rev. D. McKenzie, of W. Zorra. Mr. T. was to correspond with those two ministers as soon as possible, and appoint a time for them to meet.

However, time passed on, and no appearance of their meeting; and as my cross was still bearing very heavy on me, I felt anxious to have this case settled; consequently when I saw him, I asked him if he would meet with me on an appointed day, as I wished to have a private conversation with him. He said that he would, and we met on the day so appointed in the church at Innerkip. During that meeting it did appear evident that he must have been holding council with some person or persons with regard to this matter since we conversed together at his lodgings; for he appeared on that occasion to feel anxious

to do something towards having it settled. But *now*, when in the church, he was not only cold and indifferent about it, but also imperious. I soon found that he was in no wise disposed to give me any satisfaction as to getting it settled. The conversation that passed between us is, as near as possible, as follows :

He desired me to state what I required of him. I said, as there was no likelihood of the two ministers who were appointed to meet, that they would come for sometime yet, I felt anxious to hold a private conversation, as I thought if he were to speak his mind freely as I intended to do to him, that perhaps we might be able to mend the case, although we might not be able to fully settle it. The principle thing that I considered to be wrong was the disturbed state of my family ; that I also considered all their procedure in this case, so far, was only a means of encouraging them, as evidently they had taken encouragement from it. I also told him, I thought he ought to rebuke them now for their conduct, and try to restore peace in the family. He said, who could be troubled so with you and your wife, with more to the same effect. I said, if he would do nothing towards putting a stop to such evil work, I thought the case ought to be brought before the congregation, to see if they would sanction such conduct ; for it was plain to me that *they* had done all they could hitherto to wrest the reins of the government of the family out of my hands, and that it was a disgrace amongst a christian community to encourage such work in any family, or allow such to go on, since it was in their power, if they tried, to put a stop thereto. He said he did not think there were many among the congregation who cared much about saying or doing anything about it. He also said that I would do a pretty job on them if I were to make out that they had acted wrong towards me. Beside what would your wife think of it were she to hear that we had met here this day ? The above is about the sum and substance of what passed between us at that meeting.

Now with regard to his question, "who could be troubled," &c., I could see very plainly that he did not hesitate to trouble himself in the way of aiding and abetting my wife in all her imprudent conduct towards me, in the past as well as in the future, as I think may be clearly seen more and more as this case progressed. What he said about the congregation "not caring much," &c., I must say with respect to this, and according to my experience since, that he must have known the mind of the congregation on this matter better than I did at that time, for if they had not sustained him in such conduct, he could not have got along with it. Also as regards the expression, "that I would do a pretty job on them if I were to make out that they had acted wrong towards me." To this assertion I will just remark, that I had not the least intention of doing any one thing to affect them, or injure their reputation, but simply that I wished them to correct and put right that which they had put wrong. But now, since they have not done so, but instead thereof, have continued persistently to make matters worse, until they have succeeded in depriving myself and family of all earthly peace and comfort. Hence I consider it to be my duty to place before the public the nature of the case, and allow them to judge who is right and who wrong. Moreover, his own assertion is sufficient to show that he was conscious at that time that they had acted wrong, and, according to my thought, were he not blind to spiritual things, he would have known that from the beginning. Again with reference to him saying, "what would your wife think of it," &c. For my part I cannot see what he meant by this assertion, if it were not that he was afraid by her hearing of this, she might get discouraged in accomplishing the work they had

planned out for her. Regarding the use he made of my assertion that "their proceedings all tended towards wresting the reins of the government of the family out of my hands," at which he only laughed, as did also himself and his elders when they came to my house, prior to the sacrament.

Now, the sum of all their proceedings, from the commencement up to this time, as well as their after conduct, proves very clearly that my wife was only a tool in their hands to do their bidding; and now, if this be established, then we have got a key for the solution of the whole matter.

With regard to the above named charge, suffice it to say, this being the only one they could with any sort of feasibility bring to bear against me. This being sufficient to show that this was the *only one*, and if they have any more now they are welcome to bring them forward at any time; and I likewise think that the oft repeated charge may be counted as good as none, seeing it was confessed and forsaken and I hope sincerely repented of. I cannot see what business these men have with it any further, to make a handle of it to harp upon. This is quite in contrariety to the rules laid down in God's word for their guidance, and which they themselves profess to hold, for example take 2d Cor., chap. 2, verses 6, 7, and 8—"Sufficient to such a man is this punishment, which was *inflicted* of many. So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm *your love* toward him." We see here how St. Paul, through the Holy Ghost, and having imbibed so much of the Spirit of his Master, who was always ready to comfort the penitent, beseeches the Church at Corinth to confirm *their love* even to that incestuous person, when he became penitent. O, how different the conduct of these men from the spirit manifested by Paul.

CHAPTER III.

I will now take up the next step that was taken with this unskillfully conducted ease. About two weeks after Mr. T. and I met in the church, as he was passing by my place, he called on me, whilst at work in the harvest-field, to come to the road and speak with him; and I went, when he said to me that he had been considering the ease over, and that he had come to the conclusion that I had better go myself and see Mr. McKenzie, (minister) to see whether he would come to hear and give his judgment on the ease, and that I would have an opportunity at the same time of stating a few of the particulars of the nature of the ease to him, and appoint the time when he would come. I agreed to do this, and in about two days thereafter I accordingly went to see Mr. McKenzie, and made him acquainted with the nature of the ease, by stating the circumstances as they occurred, on both sides, as far as I knew anything about it myself. I also told him that the Rev. Daniel Allan was appointed by Mr. Tolmie on his part. He, (Mr. McKenzie) then promised me that he would come to hear the ease. Suffice it to say, they did not meet until some time in February following, and then Mr. Allan could not come; however, both of us were willing to leave it with Mr. McKenzie, to give his judgment on it. This being in the harvest time, I will now pass onward, and leave my wife and her congeners doing up their work, which they were not slack at doing during this interval; and I will here take up the next trial of this case when

Mr. McKenzie came to hear it, which was sometime in February, 1856, and about one year and eight months from the time these troubles were instigated.

The Rev. D. McKenzie having come, we all assembled at Mr. Gillespie's house, where Mr. Tolmie lodged at the time. I will here give the names of the parties who were present. Rev. D. McKenzie and A. Tolmie, ministers; Messrs. Hart and Rea, elders; Messrs. Alex. Hill and John Ross, the latter two men having taken a warm interest in this matter from the commencement, especially J. Ross, but not according to knowledge or justice. Mrs. Rea was also present, she being a good gossip and a very useful person to the neighbors in that way, in the absence of a newspaper, no doubt she thinking this to be a favorable opportunity to lay up a store and report for such. My wife and two daughters were also present.

The Rev. D. McKenzie having opened the meeting with prayer, they then desired me to state the several circumstances as they occurred in connection with this case, which I did, explicitly, I consider, so that they could not be mistaken with regard to the matter. And when they heard a full detail of the whole case, suffice it to say, there were none amongst my opponents, so far as I recollect, that even attempted to bring forward anything against me, except J. Ross, and as he had nothing of importance to bring forward, there was no further notice taken of what he said. At this juncture of the trial, they conducted my wife to another room of the house. Mr. McKenzie then gave us a lecture, the address being principally directed towards me, as I thought, and so far as I can recollect the nature of such being to show how we ought to live; very appropriate surely, but I think they committed a grand mistake in sending my wife out of the room at this time, for I am persuaded she stood in need of such an address fully as much as I did. When Mr. McKenzie finished, Mr. Tolmie gave us also a lecture, bearing pretty much on the same topic, and I think, considering the part which he acted throughout the whole of this case from beginning to end, it would have looked much better of him if he had said nothing on the subject; for it is very evident that he did all he could in this case to cause us to live quite contrary to the way we ought to live. But Judas would say, "Is it I," as well as the rest of the disciples. On these lectures being ended, they then called in my wife to where we were sitting; and now comes all the decision that I heard pronounced on the case, which was as follows: Mr. McKenzie then said to my wife, "Mrs. McIntyre, we cannot find anything against him." And after a little more conversation, which was of no importance, the meeting was again closed with prayer.

This is the way this trial was conducted and ended, so far as I am aware of, and I think the reader may take it for granted, by what Mr. McKenzie said, that they neither did nor could find anything against me at that time; and if they had rebuked my wife for her past conduct, and at least tried to restore peace in the family, this was about all that was wanted even at that time. But I saw no appearance of their doing anything of the kind, neither did they make any attempt to restore me to the communion, which I think they ought to have done seeing they could not find anything against me. And I would like to know what use was there of their meeting, since they did not rebuke or condemn the guilty, or clear the innocent; neither of which they have done so far as I am aware of—of course Mr. McKenzie's decision cleared me so far that he did not find anything against me, and this ought to be a final decision for them. But I would refer the reader to the Session's conduct thereafter, as

also the interview I had with Messrs. Ball and Tolmie, as given in the sequel. As observed above, this trial took place sometime in the month of February, 1856; and was the last trial that was held on this case.

I will give here a condensed account of their further unchristian and persecuting conduct towards me, from the time the above trial of the case took place, until myself and family were separated, which was sometime over a year thereafter, and being on the 30th day of March, 1857. First, I may say that things were a little more quiet in my family for about six weeks thereafter, but nothing like a reconciliation could be obtained, although I did all I possibly could with my family for to have peace restored. With regard to the negotiations which were going on during this interval between my wife and her congeners or emissaries I know but very little about, for all such having been carried on against me with the greatest of secrecy, even from the beginning of these troubles; but I soon came to know enough by their future actions that there was still more evil determined on against me. The Session at Innerkip having taken no farther notice of the above trial, so far as I am aware of, particularly in the way of having a reconciliation, but rather otherwise as would appear from their future conduct; consequently I had no way of knowing how matters were then to turn, only to wait patiently and watch the prognostication of the atmosphere around me, my wife being a good weatherglass in this way, so that I might anticipate the approaching calm or storm, as it might chance to be, by her actions.

About the 1st of April following, the above mentioned interval of quiet in my family only proved to be as a calm before a storm, for as the spring opened up, the storms of persecution began to blow, and the dark clouds to gather over my devoted head, in such a manner that I might not expect a storm merely, but a hurricane or a tremendous tempest; and this it turned out to be. They encouraged and sustained my wife in all the evil she could possibly accomplish, and this is more than I can enter upon at present to give account of. They also encouraged my family against me, this they had done throughout, and not only so, but also now influenced the lawyers against me. Moreover, to crown the whole they induced my wife to go and enter law against me without the least just cause for so doing, and while mine enemies circulated all sorts of scandalous falsehoods about me, they allowed this to go on without having it brought to trial; doubtless imagining they would therewith finish me. But the Lord helped me, and although they reckoned on crushing out my spiritual life, I am yet alive. Doubtless all these crafty actions being still persevered in by them clearly proves that they were not yet satisfied with what they had found against me, and that they would have more if possible, in order to clear their own guilty heads from the work they commenced, and brought to such a length in my family. Thank God they have been grievously disappointed in this, for I was beginning by this time, to learn something of their insidious and clandestine movements to entrap me—"but it is vain to set a snare in the sight of any bird."

I will just state here that after this spring opened up, and during the following summer, I could plainly see that I could not carry on the necessary work to be done on the farm, chiefly owing to the way my wife was conducting herself, as she influenced the family so much against me, as well as those I hired to perform the work, and being backed up in all this by my opponents, I found by experience the force of that word of our Lord, Mark, ch. 3, verse 25, "And if a house be divided against itself, that house cannot stand." I will just mention one instance of this kind here, which will suffice to show how matters stood in

this way. I had to let my oldest son go away the previous fall, as he caused more annoyance to me than any good I could get of him. And now this spring when I had hired a man to perform the work, my wife influenced him so much against me, that I had to let him go also when his month was up. And this was not all the evil accomplished by him and her; this cunning fellow having rubbed some sticky or adhesive stuff on the horses shoulders, so as to cause the collars to irritate and make sore their shoulders, which it did to that degree that I had to let my horses run idle during the remaining part of the spring work; thus putting me to the inconvenience and unnecessary expense of having to hire two or three of the neighbor's teams, so as to get my crops put in; and my wife at the same time rejoicing over such, showing very plain by her actions that this suited her purpose well. This is but one instance of the many which I might bring forward to show their diabolical work, but I deem this sufficient on this point.

In this way the compact, (as I may term it now,) was cemented more and more firmly against me; and I would just remark, and I doubt it not, that during this summer and fall, they combined together with a determination to drive me from my home. As they saw they could not clear themselves of their guilt any other way, I will only mention two assertions at present, of the many that I could bring to support this. The first is that of Mr. Tolmie saying to me, "why don't you go away somewhere?" I replied by saying to him, "how would yourself like to go away and leave your home?" The second is, my wife saying to me, "why don't you take a hundred pounds with you and go away somewhere?" I deem this sufficient to show what their concerted scheme was; but I as determinedly felt on my part that they should not accomplish this, at that time, principally on account of the falsehoods they had circulated about me; for if I had gone away at that time, they would have charged me before the public of being guilty of all their false imputations. I had some thing at stake here, and rather than I would suffer this to be, I made up my mind I would rather die on the battle field. And here methinks is again fulfilled that scripture, Jer. ch. 5, verse 26, "For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men." Read to the end of the chapter. And here also, I feel I can appropriately repeat the following, as in Micah, ch. 7, verse 5, "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." Yet after all this, through the combined influence and energy of mine enemies, who still continued to annoy me and circulate falsehood so as to influence the people all around against me, and this they too well succeeded in doing to a wonderful extent. However the word of God is plain in this also, as in Matt. ch. 5, verse 11, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Also, verse 12, "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

I then saw plainly that the only thing I could do was to let the farm at rent, as I did that fall, with promise to give possession to the tenant the 1st of March following. I will just mention here one more scheme amongst all the rest, the compact tried for to get me expelled my home. My wife and oldest son proposed that I should let the farm to them on rent, and the before mentioned John Ross came one day, during the summer, to my place and acted in a very imprudent and shameless manner, taking their part, and negotiating for them in this affair. Of course I could not see my way clear to be justified

in leaving my home in such a manner. Although they have forced me away from my home since that time, and given the farm to my wife and family to work, I think it has not turned out much to their benefit or reputation.

I will just name one thing here, as put to me by my wife during the autumn of that year, and which will suffice to show their determination to break up the family; and in case they could not drive me *away* that she was determined to leave herself. She said to me, "if you will not let me go away" I will do so and so to you, (I forbear giving the expression at present.) I understood this to mean that she wanted me to give her money enough to go away with. Accordingly I said to her "if you are determined on going away, and do not wish to live with me any longer, I will give you at the rate of forty dollars per annum as a help to support you, and you can work for the balance of your support as well as I can; that is all I can afford to give and be able to carry on the farm." Her reply was, "I will not take forty dollars per year;" and disdainfully added, "you carry on the farm; I will make a farm of it before I have done with it." Of course I said nothing more to her on the subject at that time.

The next thing I will take up here, is with reference to Mr. Tolmie's influencing my wife to go to Ball the lawyer, to enter law against me. This I can prove from what I heard my wife say; but I deem his own actions, and also Ball the lawyer's saying, to be quite sufficient to show this. My wife had gone one day during this autumn to see Mr. Tolmie, and when she returned home, she went immediately to Woodstock to lodge a complaint against me to Ball the lawyer. This man, be it observed, was a brother to Ball the minister, and, no doubt, they considered now what the minister was likely to be defeated in doing, the lawyer could easily accomplish, viz: to work upon me so as to force me in to something that they would be able to lay hold of, in order to bring me before their bar, and deal with me as they saw fit. If not this, that he would at least cause me to give her money enough to go away with.

Shortly after this, I went to Woodstock one day, and my wife went along with me. While we were there she called on Ball her lawyer, and no doubt told him that I was in town, he having sent a letter by her to me, in which he desired me to call on him. I did so that evening before leaving the town. He said to me that my wife had called on him some time previous and lodged a complaint against me; and he wished me to state something of the nature of the case to him. I did so explicitly I consider, so as for him not to be mistaken therein, and by what I could learn from what he said to me, she had no complaint to lodge against me but merely to try and rake up something so as to make out a case to fasten on me, and thereby to cause me to give her money enough to go away with. I told him what I had offered her, (as mentioned above) and that I could not afford to give any more. I also told him that he had not better take any further proceedings with that case; that he could not find any charge against me, to cause me to give her anything more than I was willing to give her as a freewill offering. He then said, "I shall have to see Mr. Tolmie to hear what he will say about it." I then came away and left him.

I think this statement of Mr. Ball sufficient of itself, besides all the other transactions, to show how Mr. Tolmie took the lead in all matters touching this case; and no doubt Mr. Ball, the minister, would not be far behind in such matters.

I also think it would be a matter of curiosity to the reader, to picture to himself those two men, Mr. T., minister, and Mr. B., lawyer, the next time they met, to see them both sitting round the table holding counsel with regard to the best plan they could adopt, to set the wife against the husband and the children against their father, which without doubt they did, according to what Mr. B. himself said to me, as likewise from the diabolical works which followed in my family, being the result of their counsel.

I must say, that I considered this to be a very outrageous and violent act of Mr. T., and he professing to be a minister of the Gospel, ("which is the message of peace and salvation," Eph. chap. 6, verse 15 and ehap. 1, verse 13) he to send my wife to this artful limb of the law, but not according to honor or justice; and what makes this look the more ridiculous, is that they had no charge to bring against me, and I think their conduct thereafter with regard to this case, proves very clearly what sort of men they are.

The next instance of this kind I will notice, is with reference to Mr. Tolmie's acting with me in a very deceitful manner, as follows for example; whereas my wife still kept threatening what Mr. B. the lawyer was going to do by me, how that he would send the case to Court of Chancery and such like. Yet I did not think they could make out any case for so doing. However, I deemed it best to have a lawyer's advice on it. When Mr. Tolmie heard this, apparently he did not know what lawyer I had gone to, and he made it his business to find out in the following cunning manner, (I must say that I did not suspect such treachery from a minister of the Gospel even at that time.) He came to me and said, "I have been hearing that you have been to a lawyer." I replied, "I had." He then said, "If you will tell me what lawyer you have gone to, I will tell you what lawyer *we* have employed. It is Mr. Ball," said he; "*we* do not want to conceal what lawyer *we* have employed." I then told him "It was Mr. Blevins I had gone to." He then went away, no doubt feeling satisfied with the information he had thus received, so that he could now use his influence with my lawyer against me. I think this proves plainly how Mr. T. took the lead in all matters touching this case, also how bad their case was, since they must have recourse to such stratagems to stand their grounds. As might naturally be expected, I soon felt the effects of his influence with my lawyer. But as this lawyer (poor man) has been called to give his account before the bar of God, I will say no more at present on this matter. However, the result of Messrs. Tolmie and Ball the lawyer's counsel, was that of setting my wife to work out for herself what they could not do themselves, seeing they could get no foothold against me, and perhaps were indifferent so long as they could set her to work to the same end.

I will just quote here a passage from a good old author, on church discipline, and the reader will easily perceive the difference between this and the lawless manner in which they proceeded, it is as follows: "In their whole procedure, particularly in that which relates to scandals, the end of church judicatories must be to support the innocent, condemn the guilty, and edify all concerned"—all the censures inflicted by church courts, proceeding from a spiritual power, must necessarily be of a spiritual nature, affecting neither body nor goods." O, how *different* with those men.

I now arrive at the first of March, 1857, and the result of Messrs. Tolmie and Ball the lawyer's counsel became very apparent for some time previous to this, however, it now showed itself in a very fiendish manner. The lawyers now having their part to play in the game also, and the state of anarchy, rebellion, and confusion which my family and affairs generally, was then brought

into by them, I will not try to describe. But the day of judgment will be sure to find them out, and that will be a sad day for them if they do not repent and confess, that they may find mercy.

The next thing to notice with regard to their treacherous actions with me, is with reference to the letting of my farm, as mentioned before. I let my farm the previous fall to a man for the term of three years, who was to get possession about the first of March, and I had sold off my stock a few days prior to that date, preparatory to giving the tenant possession of the farm. However, they disappointed me in accomplishing this, by their putting my wife up to acting in such a manner, as to hinder me altogether from giving the tenant possession at the appointed time; consequently I had to release him from his lease and let him go. This also was the means of causing me to lose a great deal of property afterwards, as the reader will see; and my farm remained without being let, on account of their proceedings, until the eighteenth day of May following, which was then almost out of season to get in a crop. If this be their church discipline, I think that I have got enough of it.

About this time, my wife still continued to act worse and worse. I will just state here what Mr. Tolmie said to the congregation one Sabbath after sermon, and after she had acted in a ferocious manner, with the idea I suppose of getting me to retaliate upon her, as another clue to get something tangible against me, (this being their aim all through) he said to the *congregation* in quite a risible manner, "come let us go and separate them now." No doubt he said this on the strength of the consideration that she had inflicted evil enough effectually to keep us separate ever after. However, they did not separate us for some time after this. Perhaps the congregation did not think there was enough of evil committed yet for their purpose in doing so.

Shortly after this my wife commenced to break doors, and a variety of other things, destroying property and ruining everything possible she could about the place. Thus, the compact of ministers and lawyers, conjunctly with my wife, carried out their treacherous and devastating devices against me, so that I was obliged to make her another offer in order to obtain, if possible, a peaceable and quiet life, which was as follows, viz: I offered to pay her four hundred pounds currency as one whole sum, instead of the forty dollars yearly as I offered her before, on conditions that she would release and relinquish her dower out of all lands that I then owned or might own thereafter. I was to pay one hundred pounds down, and the balance of three hundred pounds at the expiration of three years.

During the time my wife and her congeners or emissaries were consulting whether they would accept of this offer, I had seen Mr. Tolmie and told him of the mischief she was doing; also what I had offered her, and that I would rather they would get the matter settled now. He said, "surely two persons whom there has been so much between, would never go and live together any more." I doubt not their main object in creating so much evil, was to make sure work of this and thus carry out their devices against me, and likewise through false appearances to serve their end, and conceal and cover up their sinister work. Let it suffice that my wife, shortly after this, informed me that she would accept of my proposal. Then she, and they by their helps, got trustees to become bound for her that she would fulfil the arrangements that were concluded on; also receive the money from me, and lay out the same for her use.

The day being appointed when Mr. Blevins, my lawyer, was to have the writings drawn up, which was on the 30th day of March, 1857, being two

years and nine months from the time they commenced these troubles. We then all met on that day at his office, in order to have the writings signed. I will here give the names of the parties who were present on that occasion, viz.: Messrs. Blevins and Beard, lawyers, the latter being present to represent Mr. Ball, her lawyer. And, sure enough, Mr. Tolmie was also on hand again to see justice done to his *protege*; and I am persuaded that his rude conduct there that day, lowered him very much in the estimation of all present; that is to say, frivolous, jesting actions, quite uncalled for on such an occasion; also, Messrs. John Ross and James Ross, trustees; my wife and oldest daughter. On the writings being signed, I paid one hundred pounds down to the trustees. This settled the matter so far at that time, but I believe this was the turning point in bringing my family to ruin.

And, as a compact of ministers and lawyers, with others, was so strong, that they managed things just as they pleased, and I had to submit to matters as would best suit them. For instance, they stripped me of all my family, which of course they deemed necessary, least, in case the children remained with me, their conduct would the more likely be brought to light, and their treasonable designs exposed; consequently two days thereafter, my wife went away, and all the family with her; taking with them the one hundred pounds I paid; I also gave them one cow, and nearly all the household furniture. Besides this they had something over one hundred pounds belonging to my wife's mother, which they had the use of. Thus showing that they did not go away altogether empty handed.

The above is a very concise narration of their proceedings with me during these two years and nine months of the most troublous times I ever experienced, and I think it sufficient to show the reader the nature of the case, which is all I wish at present. If my opponents consider the above statements not to be according to the several transactions as they occurred, they have the opportunity of still bringing the case forward for trial. I consider it useless to make any further comment on the matter; let the above pages speak for themselves.

Moreover I think the reader will now understand from what I have above stated, what reason or foundation Mr. Hart had for stating, as he did, at the meeting of Session, which was held, as in the sequel, viz: that he had nothing against me, &c., only, that of my putting away my wife; likewise, Messrs. Tolmie and Ball saying, in the interview I had with them, that as we lived separate and apart, it was a sufficient reason to prevent me from being received into church communion.

I miss you sadly my dear family,
I never can forget you, never;
Your names oft call forth the bitter tear,
It was hard such ties as ours, to sever.

These broken links of life's sweet chain
May they in heaven be joined again;
Repent in time, while time you have,
There's no repentance in the grave,

CHAPTER IV.

I will now give a further epitomised account of their proceedings with me for the next ensuing three years, that the reader may the better understand how the case stands at present. I will give the several circumstances in their consecutive order as they occurred.

In the first place, I will give a brief statement of their clandestine and crafty actions towards me with regard to the renting of my farm, &c., say from the time the family left me, until the month of November following. From this time I was left alone on the farm, and had to remain so for other three years, "a prisoner of hope," although I had three daughters grown up as to be able to have kept house for me. None of them were allowed to come near me, nor any other person, so far as they could keep them from doing so. This was a part of the punishment my enemies were permitted to inflict on me. Doubtless from the time that Mr. Tolmie sent my wife to Ball, the lawyer, the clique, ministers, lawyers and others, had entered into a compact about this case, so as to manage all matters to suit their own devices, without any regard to their allowing of me the least justice, and my wife was privy to all this, for she had told me sometime previous to her going away, that I was now *outlawed*; this shows that she was aware of all matters then going on, according as the several circumstances took place thereafter.

On the above date, the 30th day of March, when myself and family were separated, Mr. Tolmie being with us in lawyer Blevin's office, and as soon as he saw the deed of separation signed, he immediately left to get on to the train at Woodstock and proceed to Toronto, where his father resided, and where he himself was well acquainted, and there set to work to find some person, suitable to his own purpose, to rent my farm, as apparently he was not yet satisfied with the evil and ruin he had already brought on me and my family, as the reader will see by the result of his negotiations at that time with a certain person who was then living in the neighborhood of Toronto; and likewise by the conversation which took place between him and me.

On his return to Woodstock a few days after, I being there the same day, we met, when he addressed me as follows: "Have you rented your farm yet?" I said, "No." To which he replied, "There is a man from the neighborhood of Toronto coming up here soon to settle in this neighborhood; he wants to rent a farm, and I think he would be a very suitable person to rent your farm, and he will very likely purchase it after some time; you had better not let your farm until after he comes." I replied, "Well, I will see him when he comes." Doubtless this man, whom Mr. Tolmie recommended, was David McBeath, who, at that time did rent a farm in the neighborhood of Toronto, and had purchased a new "wild farm" within half a mile of my place; he being a friend of Mr. Tolmie, every thing now was going to work like a charm to drive me away and expel me my home. This was another of their deep laid plots, as the reader will see by the result of their persecuting actions towards me.

This D. McBeath not having moved up that spring, as Mr. T. had expected, and as I had heard from others that he intended to do, consequently this man from Toronto did not call on me to rent my farm, as I was given to expect. However, next fall, this D. McBeath moved, and rented a cleared farm adjoining his new farm. It was also reported at the time, that he wanted to purchase a cleared farm, which he has done since; this plainly showing that he was the same person as Mr. T. spoke to me of; and furthermore, Mr. T. and

he, on his arrival in the neighborhood, became quite intimate and friendly, and grew to what is commonly termed "thick," which circumstance undoubtedly led to his being made much of among the congregation, as one looked up to, and from whom they expected some great work to be accomplished. They likewise soon put him in as an elder in their church; leaving indeed but little grounds to doubt that he was the same person Mr. T. gave me to understand, was to rent my farm. And I think it might well be said of them, such minister, such elder; their actions have often reminded me of the dialogue, as given in the Pilgrim's Progress, between Christian and Hopeful, on the one part, and Mr. By-ends and silver Demas on the other. But, poor fellows, the latter two never being seen again in the way to the Celestial city. Then sang Christian :

" By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no further go."

Be it observed, silver Demas was he who called, By-ends being the other who runs.

About the time the lease was drawn up, which was the 18th day of May, a man by the name of John Baty came to me wanting to rent my farm; and as the season for getting in the crops was so far gone I felt anxious to have some person on the farm to work it, consequently I let the farm to this John Baty for the term of three years, on certain conditions; but I may just say that I did not have the necessary security for my rents from this man, as I had from the tenant I had let the farm to before, which they, (the clique) disappointed me in giving possession to. I also sold him (Baty) the crop of fall wheat which was then in the ground, and took the joint note of him and another man as his security, whom he represented to me as owning a good farm; after which I found Baty had deceived me, for his pretended surety was not the owner of a farm. The note was drawn payable the ensuing October. Be it observed, that the said John Baty turned out to be a brother-in-law to the above named David McBeath, whom the clique doubtlessly put wilily in my way, to serve the aim and end they had in view; he being a drunken, worthless character, who turned out a most adaptable tool in their hands to annoy me and cheat me, as they have done, out of my property; besides endeavoring to drag me into law with him, knowing very well that he had nothing to lose thereby.

I will now briefly state a few particulars with regard to the way they have treated me during these three years. Suffice it to say, this John Baty was not long on the farm before I could plainly see that I was going to have trouble with him, although there was nothing special took place until his note became due for the crop of wheat, being about the first of October.

I find it requisite now that I should state here, that the reader may the better understand the circumstances of the case and their treacherous dealings with me, that during that summer I built a new house on the place, for myself to live in, and put a fence round about a fifth of an acre for a garden. The improvement costing me about six hundred dollars. I having reserved in the lease the privilege of doing so, if I should so require. I will here give the clause in the lease allowing me this privilege. It is as follows:

"And also that he the said party of the first part," (viz: R. McIntyre) "shall and will at all times, during said term hereby demised, have full license and liberty of ingress and egress in and on the same, with liberty to build

such houses to live in and occupy the same and make such improvements as he may think proper. And also that he the said party of the second part, (J. Baty) shall and will concede the privilege, and permit and allow the said party of the first part, if he should require it, of building and living upon such part of the said premises as to him the said party of the first part may seem fit."

I will now relate the incidents in their consecutive order, being, as will be perceived, entirely in contrariety to the above clause in the lease just quoted. First, how the said clique managed further to lay a plot in conjunction with this worthless character, to drag me into law and fresh difficulties through him, thereby cheating me out of the rents of my farm as well as the balance of the crop of fall wheat I sold him, &c., &c.

When Baty's note for the crop of wheat became due, he had by that time sold the greater part of the wheat and received the money for it, having given me only a small part as payment on said note. I then went to him and said, as you have disappointed and deceived me in the pretended security you gave me, and having sold the wheat without paying me according to agreement; if you cannot pay me now you will have to give me sufficient security, and by doing so, I will wait on you some time longer. He replied and said, "I will not give you any further security;" and also said, "I will prosecute you for carrying away the soil from land which I pay rent for; and for building that house there," accompanied by other abusive language. To explain: this John Baty and his team was hired by me to draw away the soil from the place whereon the house was built, and had seen all that was going on, but did not find any fault with me for so doing until this time; this showing clearly enough that this was a part of the plot recently got up among them, (him and the compact.)

I then called on lawyer Graig to see if he would collect for me the balance due on the note; that balance being one hundred and sixty-five dollars and thirty-three cents. I let Graig see the note, and said to him that I was not decided on giving him the note to-day. He said to me, "I am not in the habit of asking persons to employ me in preference to any other; but I would like very well to get that note to collect, and I think the sooner it is collected the better, and no expense will come off you whatever." Under these fair promises and with the understanding that he would have Baty served at the first ensuing court, and which he had ample time for so doing, I then and there gave him the note to collect, having not suspected such deception of this lawyer, as I hereafter discovered. When the time arrived for serving the parties with summonses for the next ensuing court, instead of lawyer Graig having Baty served, which doubtless he *willingly* if not *wilfully* neglected, lawyer Blevins, whom I had formerly employed, and who also had drawn up the lease, being instructed (as he said,) by John Baty, to enter proceedings against me for trespass, did most scandalously serve me with a writ, although he must have been well acquainted with the fallacy as well as the injustice of the case. I give here the contents of Blevins' letter he sent me, though I did not receive it till after I had been served with the writ:

MR. ROBT. MCINTYRE,

Woodstock, Nov. 5th, 1857.

SIR: Mr John Baty has instructed me to commence proceedings against you for the recovery of damages he has sustained, by reason of your trespasses on *his* land, unless you make immediate reparation for the same.

I am sir, yours obediently,

EDWARD BLEVINS.

As aforesaid, this letter I did not get until served with a writ, to the same effect subpoenaing me to appear in the next County Court, at the suit of said John Baty, for the recovery of damages as above. The meaning of this trespass undoubtedly was the building of my house, which I had reserved the privilege to do, in the lease as drawn up by said lawyer Blevins. Albeit, after my having much trouble, as well as expenses with the lawyers in trying to get this case settled, and from not going through court, it was not then put through the court, but left to be settled by arbitration, which will be seen in the sequel.

As noticed above, I had felt the effects of Mr. Tolmie's influence with lawyer Blevins, causing him, not as was his duty morally to have done, to act for me, but to act quite counter and acrimoniously towards me, which latterly daily increased my suspicions, but now by Blevins' actions and connection with the compact, show that they were not groundless, but quite clear and reasonable. The reader may understand from the perusal of the above clause in the lease, that they had not the remotest grounds or cause for putting this worthless creature, Baty, up to enter process against me for building a house or living therein, or making such improvements as I had done, on that small piece of ground, I having reserved the privilege in the lease of doing so. Therefore, the conclusion I must come to, is that their intentions clearly must have been to drag me into law with him, so that the lawyers and their assumed clients might share my farm among themselves, and expel me from my home.

Besides, through lawyer Graig's negligence, by not having Baty served for the first court, there was no judgment got against him till the ninth day of March following. And by that time the aforesaid David McBeath, Baty's brother-in-law and Mr. Tolmie's greatly esteemed friend, had taken a chattel mortgage on all the property Baty held any claim on, so that they managed in this way to cheat me out of the balance of the amount due on this note, which Graig could easily have collected at the proper time; this I will notice more fully hereafter.

CHAPTER V.

I will now have to digress a little from the secular matters, and take up the ecclesiastical matters again. The 12th day of November, 1857, (and about seven months from the time my family left,) when the above mentioned troubles were going on, I called on the Session at Innerkip to be restored to church communion, with the proviso they held no charge against me, and which the reader may judge from the account I give here of their sayings and doings at this meeting of Session; and that they moreover were morally unable to substantiate any charge against me; but contrariwise bringing much ridicule and contempt on themselves, and doubtless much dishonor on the name of Christ through their ulterior actions; at which I think they ought to feel ashamed for such, as well as for the cold and unchristian reception I received from them. I will just say that previous to this time, although I could not but perceive and feel their unchristian conduct towards me, yet I could scarcely believe that they were so determined to persist in such wicked works; otherwise I still thought and expected that they would be brought to see their error and that they might be led to turn from

their evil ways to seek repentance and pardon from God for their most heinous and aggravated sins. Nevertheless the proceedings and false statements so relentlessly brought out by them at this meeting of Session, served the purpose of keeping me from going any more to hear Mr. Tolmie, still I did not give up hope that they might yet retrace their steps; for it was hard to make me believe that professors of religion could still persist in such obstinacy against the clearest light and reason, even until this time, though nearly eight years have elapsed since that meeting of Session was held.

I will give here a brief statement of what passed between us at that Session, this being the only way in which I can show how matters then stood, and this statement I can vouch for as I took down the particulars in writing at the time, after I returned home. And I would like to know how this statement corresponds with the minutes kept in their Session Register book.

I will not undertake to quote every word as spoken, neither do I consider such to be necessary, but I will give a statement of their sayings and doings at that meeting, such as they cannot gainsay or contradict. A few days previous to this meeting of Session being held I went to Mr. Tolmie and asked him to call a meeting of Session. He said "I am not obliged to call a meeting of Session, unless you tell me what you require of us." I replied and said, "It is to be restored to church communion if you hold no charge against me now." The day was then appointed as follows:

MEETING OF SESSION.

This Session was held in the church at Innerkip on Thursday evening, November 12th, 1857. The Session being assembled and formally opened with prayer, Mr. Tolmie desired me to state what I required of them. I then stated to them as follows, that "I supposed they remembered that I was a member of the church some years ago, when I joined them, and soon after that they suspended me and cast me out from amongst them, and have held me so ever since, as if they counted me the offscouring of the earth and a gazing stock to the congregation, and the whole country round, for nearly three years; and time being very uncertain when death might come, I felt a desire to fulfil that command of our Saviour, 'Do this in remembrance of me.' If they held nothing against me now, restore me to communion, and if they did so hold any thing against me, I wished them to state what it was." Mr. Tolmie said, "The charges that were then against me still remained so, that they had not been removed; and supposing there was only one charge put upon record, namely, intemperance, there were other charges, though doubtful, thought to be against me, and that I never confessed even to that one charge that was proved against me." I said, "I always considered the letter which I sent him by Joseph, my son, at the time of the sacrament, to be a sufficient confession." Mr. Tolmie said, "He did not remember getting any letter." I then asked Mr. Hart, "If he did not remember a few days after the sacrament, when he was speaking with me in a certain place, that I asked him if they had received my letter, and he said they did; I also stated that I was informed that Mr. Tolmie had read it to the congregation on the Monday of the sacrament after the services were over." Mr. Hart replied, "I think I do remember some thing of that kind." Mr. Tolmie said, "He recollected it perfectly now that he did get a letter to that effect, and that he did not consider it to be a satisfactory confession to that Session, if he could consider it to be a confession

at all." He also found fault because I did not address the letter to the Session instead of addressing it to him. I said to him, "I consider it ought to be a satisfactory enough confession for that Session, and as to any difference that could be between addressing the Session and addressing him the Moderator of that Session, that I cared nothing about." He then asked me "If I confessed to him when he went to my house to see me." I replied, "I did;" and I asked him, "If he did not remember." He said, "No." I again said to him, "I considered that it was useless then to be confessing to him." I also said to the Session, "I hoped God had pardoned that sin that I was guilty of; and also, that I sincerely repented, and that it was mended too." Mr. Tolmie asserted that, "It was doubtful, and that there were many more charges considered to be against me." I then enquired particularly what those charges were, and I wished him to state them. He then wavered therein and would not decide on any against me. Then he said, "That I desired my daughter Jane to stand up and give her evidence against myself; and also, that he objected to her giving her evidence; likewise, that I denied the charge that was brought against me at that time, point blank." I then asked Mr. Hart with reference to the first point, "If he heard me ask my daughter Jane to give her evidence against me." He said, "Yes." I then asked Mr. Rea the same; he said, "Yes." I then asked Mr. Hart with reference to the second point, "If he heard Mr. Tolmie object to her giving her evidence." He said, "Yes." I then asked Mr. Rea the same; he said, "Yes." I then asked Mr. Hart with reference to the third point in dispute, "If he heard me deny the charge which was brought against me at that time;" he said, "Yes." I then asked Mr. Rea the same; he said this time, "He did not remember." These three points or charges, I denied to be as they had stated. I then stated to them the particulars, how that "Mr. Tolmie and my wife brought forward my daughter Jane to give her evidence against me; and it was only when I saw the girl crying that I said to her, 'Tell the truth, whatever you know about it;' and this was at the very time that she was giving her evidence; and that he desired her to come forward to give her evidence instead of objecting thereto; and also that I did not deny the charge brought against me at that time." I then asked them to give in writing whatever charges they had against me, and said to them, moreover, "I considered it was full time for us to go away from here." Mr. Tolmie said, "He did not consider himself obliged to give me those charges in writing unless I wished to proceed against them at a higher court." I said to him, "I did not intend to do so at present." He said, "He would not give any then." Mr. Hart then said, "He had nothing against me ever since he knew me as to my character; but rather [that he considered me to be an exemplary character, only that I put away my wife." I rejoined, "I did not put her away; but that she *would* go away, and she did go away, and that we were separated by mutual consent in writing; but *who* was the cause of that separation remained yet to be proved." Mr. Tolmie said, "O yes, *he* blames *us* for it." I then quoted a passage of scripture which the reader will find in Matt., ch. 18, verse 27: read to the end of the chapter; and said to him, "If the Lord forgave him all his debts; and if he would not also forgive his fellow servant his debts, what would his Lord say to him when He comes." He then closed up by saying, "They would hold it as it was at that time, however, until I would give more civility to that Session." He then again formally closed with prayer, and I then returned home; and as mentioned before, I took down in writing the particulars as above, of how this meeting of Session was conducted.

I always went to hear Mr. Tolmie preach, throughout all the trials up to this time; but their actions at the above Session fully satisfied me what *they* were, and what their intentions were toward me. Consequently, after this I went to hear Mr. Garrie, Baptist minister, and did so as long as I remained on the farm. I will now make a brief comment on the statements that these men made at the Session, that the reader may the better understand the nature of the case.

COMMENT.

In the first place I will notice what Mr. Tolmie said with reference to the charge that was then against me; that it was not removed, and that there were other charges, though doubtful, thought to be against me. As regards the first point, I would merely say that it was to have *it* removed that I called on them at that time, since they did not remove *it* before. As to the doubtful charges, I am well aware that there were abundance of falsehoods circulated; and as such should not be held as charges against me. If they understood the word of God, as they ought, they might have known it was no uncommon thing to circulate falsehoods about God's people. Besides, when I called on Mr. Tolmie, at a certain time, to examine one of these falsehoods, he declined to do so; and there is no doubt he would have done the same with all the rest should I have called on him for that object; and especially as they were doubtful charges, of which they were conscious, by their own confession, I consider that it was their duty to have them brought forward for trial and have them settled. But it is very evident they did not want to do this, for they knew too well what the result of such a trial would be. For men that encouraged such things so much as they did, would not naturally wish to have it settled. And as the reader may see, when I desired him (Mr. T.) to state those charges, (that he seemed so anxious to have against me) either verbally or in writing, he would do it neither way.

Again, with reference to what Mr. T. said, that I never confessed to that one charge, that was proved against me, and also denying that he had received such letter from me, until I proved it by Mr. Hart, I think this proves him to be ignorant of what he ought to know, or wilfully shutting his eyes on such things as he did not want to see or remember, for it was morally impossible for him to forget that he had received a letter which he made so much ado about, trying to turn it into ridicule and contempt, and also forgetting that I confessed my fault to him when he came to my house to see me. I think this plainly proves the dodge and craft that he used to screen, conceal, or cover up his own evil works, in endeavoring to show that I did not confess my fault, so that he might make out an *assumed charge* against me, seeing that he was losing all hopes of getting any other to bring to bear against me. Here is so much displayed of the cunning craftiness of this man who pretended to be a pattern and an example to others for to hold forth *the truth*.

What he said as regards the letter not being a satisfactory confession to that Session, whether he could consider it to be a confession at all. This the reader may perceive for himself, (see letter quoted) and I may say that my mind was very much troubled at that time, and I wrote what came first to my mind; neither did I expect at the time that it would be criticised so much as it has been. Moreover, if they were anxious to receive a confession, I think that it might have satisfied them; but I am persuaded that they have proved by their actions, that it rather greived them, than otherwise, that they had received any

such letter, because it prevented them, as they apparently desired, from finding something tangible against me.

The next point which I will notice, is with reference to Mr. Tolmie saying, that I desired my daughter to give her evidence against myself; also saying that he objected to her giving that evidence; and also asserting that I denied the charge which was brought against me at that time "point blank;" likewise how he was backed up in those three bare-faced falsehoods by Messrs. Hart and Rea, the two elders that came with him, at that time, to my house, to hear the case.

With regard to those very absurd assertions, I would refer the reader to an accurate account as given before, when the trial took place at my house, which will suffice to show how Mr. Tolmie and my wife brought forward my daughter to give her evidence against me; and this will also suffice to show that he did not object to her giving that evidence; also that I did not, as he asserted at the Session, deny the charge "point blank," brought against me at that time.

I think their conduct in this matter will, in conjunction with all their other dealings with me, show plainly the deep Fawkes-like plot they had laid in order to make me their prey, seeing they were obliged to have recourse to such malign actions and falsehoods to clear their own selves from public exposure.

I would remark with reference to his first statement, viz: that of my asking my daughter to give her evidence against myself, that it is so ridiculous that even a school-boy would scarcely advance such a puerile assertion, with any degree of confidence that he would be sustained therein, even by his school-mates, but this man had the hardihood of putting such before the Session, and, ludicrously enough, was backed up in it by his two elders, as well as apparently sustained therein by the whole church, albeit a goodly number of *them*, at least could not be ignorant, although blindly ignoring, his clandestine and maligning actions towards me in this matter. The false coloring of his statement being self-convicting, it will not be supposed natural, that I would bring forward my daughter to evidence against myself; besides, if I had been aware of the charge, which I was not at the time, I would more readily have confessed *myself* than to call on my *daughter* to do so. The whole matter is so ridiculous, that it proves clearly the badness of their case, and how straitened they were and what stratagems they recurred to, in order to find cause against their victim; and this methinks is demonstration enough, that they could not bring anything tangible to bear against me.

Now with reference to their bringing my daughter forward to *witness against* me, I must say that I felt it very trying to my mind at the time, yet I did not find fault with them for so doing; neither did I mention such to any other person until they themselves brought it forward in this manner in the Session. It does appear very evident to me, that not only in this matter, but all their proceedings, from the commencement, have been carried on with the intention and determination to break up my family, and ruin them both spiritually and temporally, the latter of which is visibly accomplished, and that by the cunning craftiness of those men by drawing the family into the meshes to their own self ruin.

With reference to the next assertion of Mr. Tolmie, in conjunction with the above, stating that I denied the charge brought against me "point blank" at that time; with regard to this, I would refer the reader to the statement given in the second chapter of this narrative, relating to the conversation which took place between him and myself in presence of the two elders, and I think the impartial reader will come to the conclusion that Mr. T. was far more anx-

ious to have my sins found out than he was of having his own most deceitful actions brought to light. Doubtless his reason for having recourse to all these stratagems was intended by him, to the end that he might the more easily and feebly cover up his own sins that they might not be brought forth to the light. But here I would refer the reader to the word of God as to this point; see Prov., chap. 28, verse 13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh *them* shall have mercy." I believe there is no man that liveth and sinneth not; as First John, chap. 1, verse 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Verse 9—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There is no such promise as this within the two boards of the Bible held out to the man who covereth his sins; but rather on the contrary, as in Isaiah, chap. 28, verse 17: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place." Also verse 20: "For the bed is shorter than that a man can stretch himself *on it*; and the covering narrower than that he can wrap himself *in it*." When the Lord shall arise to take vengeance upon his enemies, and if such men do not confess their sins and forsake them ere that day overtakes them, they will find that their refuge of lies will be swept away, and the covering of falsehood which they have woven out for themselves will be too narrow for them to wrap themselves *in it*; and we are told in Matt., chap. 10, verse 26: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." We have all of us to appear at the bar of Judgment, small and great, ministers, elders, husbands, wives, neighbors, yea and lawyers too,—and if we do not confess our sins, we need not expect to find mercy.

"Whoso beset me round
With dismal stories,
Do but themselves confound,
My strength the more is."

The next point under consideration is that of Mr. Hart's statement concerning me, viz: that he "had nothing against me ever since he knew me as to my character, but rather that he considered me to be an *exemplary* character, *only* that I put away my wife." Now as to the former part of his statement, if he meant that I, was a consistent christian, which his own words show, then I must say that their (the Session) conduct was most *inconsistent* and unchristian like, and also entirely in contrariety to the rules they themselves profess to hold, and which is plainly laid down in the word of God for their guidance. And as regards the last part of his statement, "*only* that I put away my wife," I think the reader of this narrative will feel convinced that this statement is as false as any other I have shown they made at this Session, for I did not put away my wife; and if they were only honest enough to state the truth, they cannot lay any blame of her going away to my charge, for this was carried out to this evil result amongst themselves, and I was obligated to submit to the consequences of their machinations, as the reader may have seen in the fore part of this narrative.

The next and last point to be noticed here is with reference to what Mr. Tolmie said at the closing of the Session, viz: "That they would hold it as it was at that time, however, until I would give more civility to that Session." Now with regard to this "more civility" which he wanted me to give them, I must say that I think if I erred at all in this way that I must have done it in

giving them too much civility touching this matter. I am aware that in the word of God it is enjoined on us to honor those who have the spiritual oversight of christian assemblies, especially such as "labor in word and doctrine," as in 1st Tim., ch. 5, verse 17, but such are solemnly warned in 1st Pet., ch. 5, verse 3, not to *lord it* "over God's heritage," as unchristian despots are wont to do, "but being ensamples to the flock." I believe I have given them their proper due of "civility" throughout the whole of this affair, and I would like to know from Mr. T. what reason he can produce for asserting any thing to the contrary. I feel satisfied that he cannot show any ground for such, therefore I consider it most unreasonable in him to demand of me "more civility" to that Session. On the other hand I feel it would be for me to make such a demand from him, seeing the disastrous and unchristian like proceedings which resulted in the ruin and misery of my family, which he himself was then working out, and which is now visibly to be seen by all that know any thing about the matter, and will be more fully revealed at the last day.

Moreover, if I knew any thing of the state of my mind during these long years while suffering under such temptations, trials, and sore afflictions, I believe I was through the grace and kind providence of God, kept in a humble and submissive state of mind before God, both on account of my own sins and others around me, of which they, at the same time took every undue advantage they possibly could to turn such into ridicule and contempt. Nor no less did I feel on account of their most iniquitous actions and expressions at this Session, for I even feared lest the Lord might send a judgment on us whilst assembled in Session. It appeared very evident to me that the fear of God was not before their eyes, otherwise I am persuaded they could not have acted as they have done. More particularly, Mr. T., when standing in the Presenter's desk, where he acted much more as a play-actor performing on the stage, than a minister of the gospel, dancing about with a mantle over his shoulders, indubitably thinking he would make me cower in fear of him, from his lordly attitude and boldness. But all this had only the effect of showing me the more clearly "what spirit" he was of, and we are forewarned "not to believe every spirit, but try the spirits whether they are of God." So much for the state of affairs at that time, and the one-half is not told, but this will suffice to show what grounds he had for asking me to give more civility to that Session.

"Simple, Sloth, and Presumption
Now then you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are."

Mr. Great-heart said, "These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could, they hindered."

David who suffered so much persecution from his enemies, says in Ps. 37, verse 7, "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Job also exclaims in the midst of his fiery trials, ch. 23, verse 10, "But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold." All these passages of scripture are exceedingly encouraging amid our troubles and fears; and particularly have I felt the fol-

lowing to be so: Isaiah, ch. 66, verse 5, "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Again, Isaiah, ch. 51, verse 22, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou shalt no more drink it again." Verse 23, "But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over."

My christian friends, I have repeatedly heard some of those ministers call on the people to help them in this illegal and unskilfully conducted case, and I am persuaded that they have got much more help in this way than their just due, and that from men that I should expect better things of. But I would now also take this opportunity of solemnly warning you, as you have to answer at the bar of God for such, that you would not sustain or take part with those, who have transgressed and gone aside from the word of God, which should have been their guide, by putting stumbling-blocks in their brother's way; as in Prov. ch. 28, verse 10, "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession." Again, Prov. ch. 11, verse 21, "*Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered." I would like to know what more stumbling block-like or an occasion to fall, they could put in my way than by setting my wife and family against me, and every other person they possibly could influence so to do; and to crown the whole, instigating my wife to go and enter law against me, without the least just cause for their so doing.

I think I can well repeat here the memorable lines of John Bunyan's Christian, when he had vanquished Apollyon on that so graphically depicted battle field:

"Great Bealzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harnessed out; and he, with rage
That hellish was, did fiercely me engage;
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to Him let me give lasting praise,
And thank, and bless His holy name always."

The whole of their actions from the commencement of this case plainly show I think, it resembles Satan's impostures, as *he* (Satan) is wont, in the first place, to lead his victims into error by imposing on their credulity by false appearances and cunning craftiness, until he gets them decoyed and enticed to do his evil work. But when this evil work is done and he gets them fully under his power, he then aggravates and torments them. I think these men cannot deny that their work in this case does resemble the above description of his Satanic work; and if they should deny it, it will be through dissembling, and adding more falsehood to the store already laid up for them to give an account of.

And now at this Session, after I heard these expressions uttered by the minister and the two elders of the church, I felt anxious to get away from them, and get out of that building, for I feared lest the Lord should send a judgment upon us whilst sitting there, in as much as I felt, by what I had seen of

them previously, and heard drop from their lips there and then, that the place where we were assembled could be no other than "the synagogue of Satan." For a building is nothing, it is those who inhabit the building that make it what it is—either a synagogue of Satan, or a place for the church of the living God. The apostle Peter says in his first epistle, ch. 2, verse 5, "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The reader may easily discern the contrast between the works of those men and such as the apostle speaks of here, as being "lively stones," &c., &c. We are told that "by their works ye shall know them." If this be the criterion, which assuredly it is, for the word of God declares this to be the only rule for us to discern such, then we need not be at a loss to know who those men are according to their works. Take as another example, Gal. ch. 6, verse 7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap;" and verse 8, "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Then let us not be deceived by those men, for their works prove very clearly that they are not of those "lively stones" of which the Holy Ghost here speaks. I think the rather, that their doings prove them to be of those who are dead in trespasses and sins; for I could not discern any phenomena of spiritual life in them; dead! dead! were they surely as to spiritual life, but quite alive unto sin. For it appears unto me that "to work wickedness" was all they studied. To be sure they went through an outward form of worship, but as soon as it was over, then to go and work the devil's work was a sure test of what they were.

"O world of wonders! (I can say no less,
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, devils, hell, and sin,
Did compass me while I this vale was in:
Yea, snares, and pits, and traps, and nets, did lie
My path about, that worthless silly I
Might have been catch'd, entangled, and cast down:
But since I live, let JESUS wear the crown."

CHAPTER VI.

INTERVIEW.

I will now give here an account of an interview which I had with Mr. Tolmie and Mr. Ball, minister at Woodstock, the day after the above Session was held, which took place as follows. I had some business to do at Innerkip that day, and I went there; and as I was passing through the village I met Mr. Tolmie as he was driving home a wagon load of turnips to his house; he asked me if I would call at his house when I would return; he said he expected Mr. Ball out that way. I said I would call in, and did so, and while Mr. Tolmie and I were sitting in his house talking over this case, Mr. Tolmie seemed to speak in a manner as though he wanted to remedy what he had done, and make reparation for his past conduct, (and it would have been good for him and

them if they had done so even at that time, late as it was.) He did not say any thing decisive on the subject. He said he thought they might call another meeting of Session, and re-consider the matter, at the same time saying as much as though he were going to call the members together that day, mentioning where Mr. Hart was at work. He then intimated to me that they were willing to withdraw the charges they thought were against me with the exception, that myself and wife were living separate and apart from each other. As Mr. T. was talking this, Mr. Ball, my old opponent, steps into the room where we were sitting, just as one acquainted or fully aware of, and waiting the event, and stepping out of another room of the house for that purpose. At all events, it was evident that Mr. Tolmie had seen him previously on that day. When he (Mr. Ball) sat down, Mr. Tolmie commenced to explain the case to him, how that I had called on the Session to be restored to the communion of the church, and that he did not see there was much in the way excepting that "myself and wife lived separate and apart." Then Mr. Ball said, he considered that to be a sufficient cause to prevent me to be received into the communion of the church. I said to them I knew that myself and wife were living separate and apart; and we were so separated by mutual consent in writing, but that was not my fault, and I explained to them the necessity of our having it so, according to the uncomfortable way we lived together for some time back, but it yet remained to be found out *who* was the cause of that separation; and that I did not consider *that* to be a sufficient cause to prevent me from the privileges of communion; neither did I think that the word of God would substantiate them in what they said as *to it*. Mr. Ball repeated as before, he considered it to be a sufficient *cause*. I then arose from my seat and came away, feeling indignant at the unscriptural way with which they treated me.

This is the way this interview concluded, and I think it does appear most evident by their conversation that they had settled this between them (Messrs. T. and B.,) before hand, to hold this charge as the point they would decide this case upon, seeing they could get no other. The result is, they have deprived me of this privilege up to this time, from the above date, and two years and a half prior to that period; and for why, what reason, or for what cause I would like to know; and I call on them in this way, and at this time, for the purpose of their informing me thereof. I have given them abundant opportunity, in other ways and at other times, but they have failed in giving a satisfactory reason to that end; unless it be for the very work which they themselves accomplished, viz : by doing what God's word forbids them to do, as in Mark, ch. 10, verse 9, "What therefore God hath joined together, let not man put asunder."

COMMENT.

I will here again make a short comment on Messrs. Tolmie and Ball's sayings and doings at this interview as given above. It may plainly be inferred from all the previous circumstances of this case, as well as the present, that Mr. Ball busied himself in this matter as much as Mr. Tolmie did, only that I was away from being under his jurisdiction, so that he could not deal with me personally. His being on hand at this time again is significant enough, and shows there was clearly a design between them, to hold that of *myself and wife being separated* as the point upon which they would decide this case, and thus prevent it from being settled. It is evident enough too from Mr. Tolmie's conver-

sation with me prior to Mr. Ball's entering the room, as well as after, that they were willing to withdraw every charge they previously seemed to think might be brought against me, (and this was so much for them to do,) with the exception of the one charge as above mentioned, namely, our separation, and as they jointly came to the conclusion, that this was a sufficient charge to prevent my being restored to the communion, I think I may now treat altogether on this one point, in order to see whether they had sufficient grounds for coming to this decision, according to the awkward circumstances which led to this separation. I will just observe here, that I wrote Mr. McKenzie, minister at Embro, some time after this Session and meeting were held, asking his opinion on this question, and also stated to him that if they as a body of ministers of the Free church would decide on this as being a sufficient cause, I would submit to their decision. As Mr. McKenzie made no reply to my letter, I will here give my own opinion on this point, having no other persons at present to bring before the reader.

In the first place, I should think that the *fault* lay wholly with the person or persons who were the *cause* of instigating and carrying on such evil devices which led to the disastrous consequences as that of our separation, and if they can show that I was *the cause* of this, to me, pernicious and painful result, then I would allow they had, at least, some grounds for their arriving at such a decision. But, on the other hand, if these very men who hold me suspended from the communion were the sole cause, in conjunction with that of my deluded wife, in bringing about such a disastrous and painful state of things, which I think their works do very clearly prove, then I would leave it with the reader to judge who ought to have been suspended from the communion.

And now in regard to what God's own word says with reference to such, for instance, 1st Cor. ch. 7, from verse 10th to the 16th, inclusive. I will only quote one verse here, the 15th, "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace." Now it is very evident that I could have no peace under the circumstances in which I was placed, and my wife departed of her own accord, and I did not put her away, and I cannot see what blame they can attach to me, under such circumstances for her going away.

Some ministers may say that St. Paul had reference only to christians living with heathen relatives in a marriage state, when he wrote this epistle to the church at Corinth; and this may be so; but I think it not out of place to apply it to such a case as this, even amongst us who go by the name of christians, for it does appear that we stand in need of some such rule, fully as much as the heathens and christians did when they were intermixed in the marriage state; and we shall still continue to need such wholesome rule, especially as long as Messrs. Ball and Tolmie are permitted to usurp such authority in the church. I think it does appear very evident that those men were determined on destroying my comforts and character to the utmost extent of the power given them, and when they could do no more in that way, they would still hold me suspended from the communion.

"The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh;
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims, then
Be vigilant, and quit themselves like men."

Moreover, I think it may now appear very evident to the reader, as well as to me, by their conduct, that throughout the whole of their proceedings from the commencement of this matter, their main aim and end being to separate me from the love of Christ, by forcing me into some thing very bad, through the temptations they laid in my way; this showing very plainly that they were ignorant of the power and attraction of that love, as well as of the word which they professed to expound,—for example take Rom. ch. 8, from the 31st verse to the 39th, inclusive. I will only quote three verses here, viz., the 35th, 38th and 39th: “Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” I think this passage of scripture plainly shows the absurdity of their conduct in regard to this matter; and moreover I believe that God does not employ His ministers to accomplish such work, for this would be contrary to scripture, for instance, as in Matt., ch. 12, verse 25, “And Jesus knew their thoughts, and said unto them, (the Pharisees,) Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.” As also what St. Paul says, Gal. ch. 2, verse 17, “*Is* therefore Christ the minister of sin? God forbid.” Neither is His ministers. Then, as a necessary consequence, they must come under the class whom St. Paul describes, as in 2d Cor., ch. 11, verses 13, 14 and 15, “For such *are* false apostles, deceitful workers, transforming themselves into the apostle of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

But, perhaps, one may say: Oh, he is judging those men now. I say, No: I leave it with God's own word, for to judge them according to their works, and it is plainly revealed to us in that word for our guidance, that the judgment which will be pronounced on that day, shall be according to our works; then compare those men's works, as given in this narrative, with what is left upon record in God's word, and see how they correspond; for this, I would refer the reader to Matt., ch. 25, from the 31st verse read to the end of the chapter. And may those men be brought to examine themselves, and that their eyes might be opened to see their own position, ere it be too late, in case they may be called to appear at the bar of God, without repentance or confession of their unchristian and very uncharitable actions in regard to this case; and if so, which of the two would be pronounced on them, “Come ye blessed,” or “Depart from me, ye cursed,” according to their works; the word of God is not silent on this, but quite to the point.

Moreover, if this will serve as a warning to other heads of families, that they may watch and guard against such men, that they may not gain an opportunity of breaking up any more families, as they have done mine, then this will not be altogether without serving the end intended, for I have the sad experience of the evil consequences of such work.

“Well, man, wilt thou yet foolish be
To slight good counsel, ten times given thee:
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stop, do not fear:
Good counsel taken well saves; therefore hear:
But if thou yet shall slight it, thou wilt be
The loser, man, I'll warrant thee.”

CHAPTER VII.

I will now here again take up the secular matters, (secular and ecclesiastical matters being all mixed up together in this untoward case of Church discipline,) and show how they, (the compact,) have cheated me out of my property, which, I think cannot be counted any thing better than open, barefaced robbery.

First, I will give here a statement of how the arbitration, as before noticed, between Baty and myself, was settled, which took place some time in December. I do not remember the exact date, they not having left a copy of the writings of their decision with me, although they ought to have done so; perhaps they felt ashamed to do so. Suffice to say, lawyer Blevins being Baty's lawyer now, he having drawn up the arbitration bond, I think that the reader will not feel surprised, although my confidence was very much shaken in Blevins, and before I would sign the bond I brought it to lawyer Richardson that he might examine it, who having found that the bond gave them unlimited power to arbitrate, not only in this case of trespass but likewise in all other matters between Baty and myself, he, (Mr. Richardson,) considered this to be too much power given to them, as I also came to see afterwards, according to their decision on this case, which doubtless would even be exceeded, if they only had the power. I then brought back the bond to Blevins with instructions to have it altered, and drawn up accordingly, limiting their power to arbitrate only on this case of trespass. Blevins then having drawn up a new bond, and signed by Baty and myself, Baty having chosen Mr. Moscrop to arbitrate on his part, and I having chosen Mr. Alexander Hill on my part. This said A. Hill being a leading member in the church at Innerkip, this will suffice to show that I had not, at that time, lost all confidence in the professors of religion about Innerkip; Messrs. Moscrop and Hill having mutually agreed to choose Mr. John Barwick as umpire. [Mr. Hill told me that Mr. Barwick was not willing to act as umpire at first asking, but that he made him understand the matter: I mention this that the reader may draw such inferences from it, as he may think proper, according to the decision given by them.]

Then as above mentioned, a certain day in December being appointed by them to meet at my house to arbitrate on the case, during the forenoon of the appointed day, Mr. Barwick called on me at my house to examine the lease on this point. I then showed him the lease so that he could not be ignorant of the privileges granted me in the lease as above mentioned. He then said, he would have to go to Woodstock, and return to meet the other parties in the afternoon. I suppose his going to Woodstock was to consult the lawyers, how to get over this clause in the lease. However, they met at my house that afternoon, but owing to Baty's keeping out of the way so that he could not be found, they did not proceed with any business that day. Another day being appointed, we then all met, and Baty amongst us. They having all necessary information laid before them, also the lease which might serve as a rule to be guided by,* their decision was, that one pound, currency, should be deducted annually from the rents of the farm, for the piece of ground which I had fenced in; also that I should pay the expense of the arbitration, this being three pounds. When I enquired of them what grounds they had for coming to that decision, they said that it was on account of my putting a fence round the house. This is the way this case was settled; apparently on account of their not considering it to be an improvement to have a fence put round the house. I

* See clause quoted from lease, chap. 4, page 23—3d line from bottom of page.

could see by this time that it was of no manner of use for me to have a lease or any writings drawn up, and felt the effect and force of my wife's saying ere she left, viz : that "I was now outlawed." I think the expense of this untoward case cost me over thirty dollars, besides all trouble, and that without any just cause for any thing of the kind. I respect Mr. Barwick very much, but I think he might feel ashamed of himself, in having to do with this compact.

The next thing to be noticed is with regard to the paying of the rent when it became due, which it did on the first day of January, 1858. I will here again, for the reader's information, copy a few clauses of the lease, to show how they, (the compact,) took every undue advantage they possibly could with respect to the payments of rents and taxes, and performing Statute labor which the tenant was bound to perform, but instead of doing so they caused me to pay the greater part of the taxes and Statute labor, and cheated me out of the rents.

The said clause as copied from lease is as follows: "Witnesseth that in consideration of the Rent hereinafter reserved, and of the Covenants clauses and agreements hereinafter contained on the part and behalf of the said party of the second part &c. &c. (J. Baty) the party of the first part (R. McIntyre) hath demised and leased unto the said party of the second part (J. Baty &c. &c.) from the making hereof for enduring and unto the full end and term of three years from the first day of April now last past yielding and paying therefor and during the first year of the said term and to the said party of the first part the rent or sum of forty pounds and five shillings the sum of forty-five pounds and five shillings for the second year thereof, and the sum of fifty-one pounds for the third year thereof, on the first day of January in each and every year of the said term hereby granted as aforesaid, without any deduction or abatement whatsoever for or on account of any taxes charges rates assessments or impositions whatsoever already or at any time hereafter to be imposed, first payment thereof to be made on the first day of January 1858 and the said party of the second part for himself his heirs &c. doth hereby covenant promise and agree to and with the said party of the first part &c. &c. in manner following that is to say that the said party of the second part &c. &c. shall and will from time to time and at all times during said term of three years well and truly pay or cause to be paid unto said party of the first part &c. &c. the said yearly rent or sums of forty pounds five shillings forty-five pounds and five shillings and fifty-one pounds upon the days and in the manner hereinbefore mentioned or appointed for payment thereof according to the true intent and meaning of these presents, and also shall and will during the said term here pay and discharge all and all manner of taxes rates assessments, statute labor and impositions whatsoever already or at any time hereafter to be charged or imposed upon or in respect of the demised premises or any part thereof and also that he the said party of the second part shall and will within said Term hereby granted clear up and fence in the slashings comprising about ten acres now on the premises hereby demised and also shall and will before the fifteenth day of August 1859 in consideration of him being permitted to use the timber chop and clear ready for the plough seven acres of the premises hereby demised being and consisting of the field containing the said slashing and also shall and will fence the last mentioned field by being first supplied with rails for so doing by said party of the first part." These are the the terms I let the farm on to this J. Baty, and which he agreed to fulfil.

I will now give the circumstances as they occurred, with regard to Baty's paying the first rent, which became due 1st of January, 1858. I went to him and demanded my rent; he by fair promises put me off for some time; he then said he could not raise the money, and that I might sell his property if I liked. I could not then see any other course which I could take than to de-strain and seize his property for the rent, which I did. While this process was going on, undoubtedly Baty was well supplied with counsel from lawyers and others forming the compact. Amongst others, Messrs. Moscrop and Turnbull, took a very prominent part in his behalf, in this matter, as well as all others. Likewise the aforesaid and much thought of David McBeath, brother-in-law to Baty, having moved into the neighborhood some time previous to this; he being now ready for action to play his part in this game, and to work with the rest of the compact, came to me and said, "if you will stop the proceedings and wait for a few days, I will pay you the rent." I replied and said, "I would wait, and that I had no desire to sell his chattels, provided I could obtain the rent any other way."

During this interval I had arranged matters with Baty that we would all meet at lawyer Richardson's office on the day McBeath was to pay me the rent, and try if I could further arrange matters and get Baty to give up the farm to me, for the remaining part of the lease, viz: two years. We did so meet, but I soon found that he would not give up the farm though I made him an advantageous offer, unless he gained an undue advantage thereby. For this transaction of attending the settlement I had to pay lawyer Richardson ten dollars for his fees, and that without being able to make any arrangement of closing the terms with Baty. I will just mention here that I owed Baty for sundries including the one pound that was to be deducted from the rent by the decision of the arbitrators, amounting to \$19.05; this being deducted, McBeath then paid me the balance due of this rent, amounting to \$141.95. Of course they would not have paid this, if they could manage any way to avoid doing so, I having paid lawyer Richardson \$20 for his fees, including the above ten; I also lent the same day, Baty and McBeath, four dollars and seventy cents, (\$4.70,) to pay the taxes, which they did not refund me; thus leaving the balance of my cash rent, which I received, after paying the expenses, amounting to \$117.25; this being all of the rent I received during the term of the three years of the lease.

The said David McBeath having that day, being the 15th day of January, 1858, paid me the above sum of \$141.95, as rent, he, the same day, took a chattel mortgage on all the property Baty held any claim on to the amount of \$600, thus giving him, (Baty,) the privilege and opportunity of retaining the use of the farm for another year, and taking another crop off the same for which however he paid me no rent, as the reader will see. This mortgage also served as a safeguard against the judgment I got against Baty on the 9th of March following, for the balance of the note which was placed in lawyer Graig's hands to collect, which he neglected doing, by not having Baty served, as above shown. By this unfair and unchristian means, as I should consider it to be, the lawyers, ministers and their agents, were by this time getting me cornered up pretty close; howbeit, I must now proceed to the next point, leaving the remaining part of their transactions in this way to be brought forward in their proper place.

The next thing I will notice here, is with reference to what Mr. Tolmie said to me one day during this winter, that is to say, after the aforementioned Session was held, and also after I had left off going to hear him, and while I was going to hear Mr. Garrie, a Baptist minister. This conversation took place as

follows: One day when I was returning home from Woodstock, Mr. Tolmie having overtaken me by the way, and we having rode along together for some distance, he said to me, you have gone away and left us now. I said, that I was now going to hear Mr. Garrie, and that I esteemed him a good man, and might be edified by his preaching. Our conversation then turned on the subject of revival meetings which were in contemplation of being held by Mr. Garrie about that time. In conversing about this he came to understand that I was in favor of such meetings; he then said, O! apparently, you believe in such meetings then. I replied that I did, and that if it were a means of saving even one soul that they would be well repaid for their labor. While this conversation was onward, we arrived at the gate, where I was about to turn in at my place, and as I stood there with him for a few minutes in conversation, it is the following expression which he used, that I have particular reference to; he said to me: "If you do not confess I will take your life." I then said, "You ought to tell me what I should confess before you do that." He said, "Dont we tell you?" I answered, "No, you have not told me." He then went away without any further explanation of the matter.

As a matter of course, I could not help thinking over the very unbecoming expression this man made use of, and he pretending to be a minister of the Gospel of Jesus Christ, and having vowed to minister to the wants and necessities of His people, besides so far as church discipline was concerned, he should support the innocent and condemn the guilty, without affecting either body or goods belonging to either party. However, this expression of his, was not without some meaning, for he did come pretty near taking my life by the troubles, trials, and afflictions, which he was the main cause of bringing upon me. But I here refer the reader to what the apostle John says of such men, in chap. 3, verse 15: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

It does appear very evident to me, that when those men shall be tried in the balance they will be found wanting. As to what he meant by wanting me to confess to them, is more than I can imagine or form any idea of, unless it be the falsehoods that were so industriously circulated about me. And if this be what he meant me to confess, I think that he himself had much more need to confess than I have, for allowing and encouraging such iniquity to go on without having such brought forward and judged.

"Hard by here was a battle fought,
Most strange and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify."

The next thing succeeding, I will mention here, is that when lawyer Graig's full time came to get judgment against Baty, being the ninth day of March, 1858, for the balance due me on his note for the crop of wheat, the amount being one hundred and sixty-five dollars and thirty-three cents. As I have explained above with regard to lawyers Graig and Blevins' conduct with reference to this case, it is unnecessary for me to give any further explanation of it here, only that I found it a difficult matter to get lawyer Graig to bring forward the case in court in order to obtain judgment against Baty. Moreover, it was about the time that judgment should have been executed, I found out that McBeath had taken a chattel mortgage of all Baty's property, to the amount of six hundred dollars, and they then put me off, with fair promises, during

the ensuing summer, promising they would do what was right. In the fall they sold the crop when threshed out, and McBeath came and took away all that remained on the place, such as stock, and farm implements, without paying me any rent for that year, nor any equivalent for the amount of balance due on the note. I will notice this more full in the proper place hereafter.

The matter next succeeding, and which I will notice in this place, is with reference to a letter that I sent Mr. McKenzie, minister at Embro, July 12, 1858. My reason for writing him was, as the reader will have observed, as before stated, that he having been appointed, on a previous occasion, by Mr. Tolmie and myself to hear the case and to pass his judgment thereon, and consequently, being in possession of a full understanding of the case up to that time, and on account of which I considered that he would be the fittest person for me to apply to, for to get this matter settled. I have not reserved a full copy of the letter I sent him, only the date and a few sentences; but I think I do remember about all that was in it. I insert here an extract of that letter, which will suffice to show another of the many times in which they had ample opportunity for settling this matter, either to find me guilty of some real and tangible charge, or otherwise to clear me and restore me to communion, which I considered their imperative duty—either the one or the other. The reader will easily perceive by the contents of said letter, the troubled state of mind I must have undergone at that time, owing to the sore persecutions I was suffering by reason of the ruin and misery which at that time appeared to me interminable, so contracted, were they, through the subtlety and influence of those my determined enemies who seemed bent on ruining myself and family. The extract of my said letter is as follows:

REV. D. MCKENZIE, Embro.

East Zorra, July 12th, 1858.

MY DEAR SIR: I beg leave to write to you at this time, to inquire whether you are aware of all the ill treatment and what I consider bad usage, which I have received from the church Session at Innerkip, since the time we met at Mr. Gillespie's house. If you are aware of it please let me know what you think of such conduct. If not aware of such, I will let you know thereof at any time you will please to appoint for that purpose. I wish you to take this case in hand and get it settled; and if you can justly condemn me do so; but I hope you will let me know what it is for; or otherwise clear me and give me at least some sort of justice and protection in this neighborhood for a short time, until I can dispose of my farm, and then I will not trouble any of you much longer.

I may just mention to you that I called on the Session at Innerkip last fall, in order to get them to restore me to the privileges of the communion if they held no charge against me; and the only charge that I am aware of, which they pretended to hold at that time was, namely: "that myself and wife lived separate and apart." Now according as the circumstances occurred and which were the cause of our separation, I must say that I cannot see how these men can be justified in coming to such a decision with regard to this case. Neither do I think that you will as a body of ministers of the Free Church consider this to be a sufficient cause. But if you will do so, I will submit and bow to your decision.

I did not think of bringing any passages of Scripture before your notice at this time. But as I have been no later than this morning, reading the eleventh chapter of Zachariah, I can scarcely pass by it without bringing it to your notice. The whole of the chapter is full of significance, but when I came to the three last verses—doubtless you will understand the meaning of this pas-

sage better than I can do—however, I could not help thinking how much the actions of some of our ministers resemble that foolish shepherd mentioned in the fifteenth verse. I will here quote the sixteenth verse: “For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.” I cannot think but that there is a great resemblance here; for surely these men have torn me and my family to pieces. But notice the next verse, and observe the fearful doom that awaits such: verse 17—“Woe to the idle shepherd that leaveth the flock! the sword *shall* be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” Besides, I cannot but note the great contrast between these men’s works and that of the Master’s whom they profess to serve, as in Isaiah, chap. 40, verse 11: “He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.” Also chap. 42, verse 3: “A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto Truth.” I will add no more at present, expecting to hear from you at your earliest convenience. I remain, yours respectfully,

ROBERT MCINTYRE.

The above is about the sum and substance of the contents of said letter which I sent Mr. McKenzie; but he having made no reply to this letter, I therefore concluded by this as well as by several other such matters, that it appeared very evident that he was more in favor of covering up those men’s faults, and trying to screen their guilty heads, much more than to see justice done to me. But I *refer* the reader to Judges, chap. 5, verse 23, and see what the angel of the Lord said of the inhabitants of the city of Meroz: “Because they came not to the help of the Lord, to the help of the Lord against the mighty.

“He that is down, needs fear no fall:

He that is low, no pride:

He that is humble ever shall

Have God to be his guide.”

CHAPTER VIII.

The next thing I will notice here, is with reference to the way the said David McBeath and John Baty, the tenant, acted with me during the fall of 1858, when they had got the second crop off the farm, and when the specified time for which McBeath’s chattel mortgage was taken, had expired, which was I think somewhere about the first of Nov. And although McBeath had taken a mortgage on Baty’s crops, stock, and farm implements, including household furniture, to the amount of six hundred dollars, yet it did appear that Baty had full liberty to sell the crops, and dispose of such as also other things, when and how he pleased; so that it did appear very clear to me, that McBeath had taken the mortgage principally as a safeguard to prevent my being able to collect the balance due on the note, and by this means likewise between them (the two) could cheat me out of the rent of the farm for that year, which they have succeeded in doing. I do not mean to say that I would find fault with McBeath for taking security on Baty’s property for any amount he paid for Baty, with

regard to rent, taxes, &c., on the farm. But I cannot see how he could be justified in taking a mortgage on Baty's property to the amount of six hundred dollars, and moreover covering so much property under that mortgage, and then allowing Baty to sell the crops under guise of that mortgage, and then he (McBeath) to come and take away the balance for his own pay.

First, during the fall, and as soon as they got the crop harvested and threshed out, Baty sold it off, and about the day McBeath's chattel mortgage became due, I having been from home that day, I afterwards understood that McBeath had got two of the neighbors, namely William Turnbull and Moscrop, to prize and value the remaining articles, such as stock, and farm implements, he (McBeath) then removed everything off the place.

When I returned home, I went to McBeath that night and asked him if he intended to pay me my rent for that year. He said he would not pay me any rent, but he thought that Baty ought to pay the rent. With regard to the value the said Turnbull and Moscrop put on such things as McBeath had taken away at that time. This value, of course, I could not find out from them, neither do I know to this hour. However, I will give here a statement of what crops, &c., they sold and took off the farm during that fall, also what I myself valued them at, as follows, namely :

Crops—	219 bushels wheat, sold at \$1 25 per bushel.....	\$273 75
	26 tons hay, sold at \$6 50 per ton.....	169 00
	A quantity of oats and peas.....	30 00
	A quantity of potatoes and apples.....	30 00
	100 cords wood, at \$1 00 per cord.....	100 00
Stock—	1 horse at \$70 ; 1 yoke oxen at \$80.....	150 00
	5 cows at \$20 each.....	100 00
	2 steers, rising in three years, at \$18 each.....	36 00
	3 heifers, rising in two years, at \$11 each	33 00
	4 calves at \$5 each.....	20 00
	6 sheep at \$3 each ; 5 hogs at \$5 each.....	43 00
	1 wagon and 1 set bob sleighs.....	40 00
	1 plow and 1 harrow.....	20 00
	1 fanning-mill and 1 set double harness.....	30 00
Total.....		\$1074 75

This \$1074 75, being the amount of value of crops, stock, &c., taken off the farm in the fall of 1858, not including the household furniture which McBeath had besides this in his mortgage.

I might just say with regard to the above statement of Baty's property, that it is a statement of valuation which I had drawn up myself before they had removed the stock and implements off the farm, and which I had done through the best information that I could obtain amongst them, with regard to the quantity of wheat, &c., &c., which was the yield of the crops that year, and also the prices which such were sold at. As to the stock, and farm implements, I think I could not err much as to the value I put on them. I merely give the above statements, however, to show the reader what I consider to be the amount and value of the property, which they had sold and removed off the farm, and that, without their paying me any rent for that year.

I will here give a statement of the amount which I was informed of, that Baty owed McBeath, and for which McBeath had taken a chattel mortgage on Baty's property, as security to the amount of six hundred dollars. This statement was given me on the 6th of September, 1858, about two months before

McBeath removed the property, by Thomas Scott, who was the surety which Baty had given me in his note for the crop of wheat, as before mentioned, he (T. Scott) having come to see me at that time with regard to that matter, he at the same time called on Baty to inquire of him how much he (Baty) owed McBeath. And according to the statement the said T. Scott gave me of what Baty said to him, is as follows, and I have not the least reason to doubt but that it was correct. I will give it here as I received it in writing from the said Thomas Scott:

McBeath borrowed from his brother-in-law, beyond London, the sum of one hundred dollars to pay Baty's rent for the year 1857.....	\$100 00
Interest on the same.....	10 00
McBeath lent Baty.....	50 00
“ paid Mr. Richardson.....	14 00
“ “ McKay.....	10 00
“ “ Taxes, &c., &c.....	20 00
“ “ for threshing.....	14 00

Total amount.....\$218 00

Now if the above \$218 00 be all that Baty owed McBeath at that time, I must say that I cannot see what right McBeath had to take a mortgage on Baty's property to the amount of six hundred dollars, and moreover, to include in that mortgage so much property, viz: stock, crops, and farm implements, to the amount and value of one thousand and seventy-four dollars and seventy-five cents, as I have shown above, he also having the household furniture included in his mortgage, which might be worth about fifty or sixty dollars, which I have not included in the above sum.

Doubtless this was a deep laid plot amongst them (the compact) that McBeath should step in as he did and pay the rent for Baty, (for the year 1857) thus giving Baty an opportunity of taking another crop off the farm, and at the same time McBeath's mortgage serving as a safeguard over the property, in order to prevent me from being able to collect the balance due me on the note for the crop of wheat amounting to one hundred and sixty-five dollars and thirty three cents. Moreover, as the rent would not fall due until the first day of January following, thus giving both of them (Baty and McBeath) an opportunity of selling the crops, and whatever they might wish to dispose of, and removing the remaining part, such as stock, and farm implements, from off the place during the fall and before the rent became due. The cash rent for that year being one hundred and eighty-one dollars, besides the improvements mentioned in the above clause of the lease, which was intended to be included in the rents for the first two years of the said lease, Baty also leaving this improvement unfinished.

I might just state here, that I got two men to prize, or value the amount of work, according to agreement, and which he left undone, that is with reference to the clearing of the land, amounting to eighty-four dollars. To be sure, he did pretty nearly clear up the ten acres of slashing, and got one crop of wheat off the land. But with regard to the other seven acres of standing timber which he was to have cleared fit for the plow, of this he chopped and sold all the cord-wood he could get off; and he also sold the rail timber to his friend Mr. Turnbull, then leaving the remaining part of the timber on the seven acres for my poor unfortunate family to clear up when they came back to live on the farm. Besides all these unfair dealings, they tried their utmost to cause me to pay their taxes also for that year. However, they did not succeed in

doing so that year; but as I had paid the taxes for them the previous year, under promise that they would refund it to me. This, of course, they did not do. Doubtless here, too, the compact understood their business, and took all the advantage they could of the situation in which I was left by their combined schemes, and which my wife, before she left, pronounced me to be in, viz: that "I was now outlawed."

I may just say, that from this time and onward, until I had to leave the farm, I began to feel the want of money, and even to some extent the necessities of life, for I had some time previous to this laid out on the place, from six to seven hundred dollars in improvements, such as the building of a house, &c., and besides this, I had lost through bad debts, about that time, a considerable amount of the money of the sale of the stock, in addition to all other losses and crosses which came upon me previous to that time; and now again by their cheating me out of my rent and the balance on the note in this way, and above all other trials, seeing my family scattered to the four winds. I could not help thinking that "all these things were against me." But I was greatly comforted in the midst of all my troubles by trusting in God, that he would yet deliver me out of the hand of the wicked, out of the hand of the unrighteous and cruel man. Such passages of Scripture as the following, were very comforting to me: James, chap. 5, verse 11—"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Verse 8: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." This was my comfort at that time. Thanks be unto God for all his comforts and tender mercies. Also, Psalm 56, verse 1: "Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me." Read to the end of this Psalm as also the 57th Psalm.

I will now proceed to narrate their conduct towards me after they had accomplished the above named iniquitous transaction. Baty remained in the house for about a week, I think, after McBeath had taken the stock and implements away, he (Baty) then removed into a house belonging to McBeath on his new farm. And with regard to Baty, during that winter, he made it his business to watch me very closely, particularly, if a shower of snow had fallen, he was then sure to be on hand, so that he could the better trace my footmarks, if any. He would in this way walk round the premises and then return again to his house. His motive in doing this, undoubtedly was, that if I should interfere with anything about the place or enter the buildings, particularly if I were to do anything in the way of taking possession of the premises, then, I doubt not, that he and the clique would be ready to enter an action at law against me. However, in this matter also, he and they were disappointed in gaining their object.

The next thing I will here notice, is with reference to my going to see Mr. McKenzie, minister at Embro. This was about the tenth day of January, 1859. My reason for doing so at that time, was principally to see if he could advise or help me out of the troubles which I was then in with regard to Baty's conduct, for the report was even then spread around, that he was going to hold possession of the farm for the next ensuing year, and that without cultivating it, which turned out to be too true.

However, when I went there, and had an interview with him, I soon found that he (Mr. McKenzie) did not sympathize much with me, on account of the troubles in which I was then placed. Amongst other things he said to me, he mentioned that if I had a matter against any man, that the law was open, and

that he thought Mr. Graig was an honest lawyer, and if I would go to him, he might be able to get that case settled; or otherwise if I would call on two of the neighbors, that they might be able to get the matter settled for me.

I may just say here, as to his first piece of advice, that I did not consider it a good one, for I had had and known enough of lawyer Graig's unhandsome conduct with regard to the note I had given him to collect, so that I could place no more confidence in him. But with reference to the second part of his counsel, I thought this might be of some use to me; consequently on my way home, I concluded that I would call on the Hon. George Alexander. I did so, and stated the nature of the case to him, who at once undertook to do all he could to get the matter settled, by getting Baty to give me up possession of the farm, if he did not intend to work it himself. He likewise voluntarily promised that he would drive out to McBeath's farm in order to see him and Baty with regard to the matter, and if I had no objection he would call on Mr. John Barwick on his way out and try to get him to go along with him. I did not object to his proposal of taking Mr. Barwick along with him. He was then to write me with regard to the arrangements they could make with Baty and McBeath. He did so, and I will here give an extract from his letter, as there is nothing of a private nature in it. This will show the arrangements come to so far as they were agreed on, at that time, by McBeath. The extract of the letter is as follows:

MY DEAR SIR: I drove out yesterday afternoon, taking Mr. Barwick with me, to see Mr. McBeath. Mr. McB. spoke very fairly in the matter; he said that he would advise Mr. Baty to pay you all he could; and he seemed to be of opinion that Mr. Baty would not be able to work your farm another year. And he promised to me that he would at once see Mr. Baty and advise him to give you possession at once.

Yours, &c.,

Woodstock, 12th Jan., 1859.

GEORGE ALEXANDER.

In making a few remarks on McBeath's fair promises, as in the above letter, in the first place I must say, that I consider it to be rather a strange saying for McBeath to talk about advising Baty to pay me all he could, and he himself at the same time having taken possession of all Baty's property, under guise of the said chattel mortgage. In the second place, I would just notice with regard to his promising to advise Baty to give me possession of the farm at once, that I waited patiently onward and onward, till the first of April, and neither McBeath nor Baty came near me to make any arrangements about giving me possession of the farm. Thus, I have given above a condensed narration of their treacherous dealings with me during the first two years of the lease. I now arrive at the first of April, 1859, being the commencement of the last year of Baty's lease, for the term of his lease would expire on the first day of April, 1860. During this last year also of the lease, they (the compact) were determined to annoy me as much as possible.

On the 29th day of March, Baty moved back on the farm again. A few days thereafter I enquired of him, if he intended to put a crop in the ground that year, to which he replied that he did not know yet whether he would or not. I said to him that he ought to give up the farm to me, if he did not intend working it himself. He said to me that he would give it up, if I would give him a clear receipt of all that he owed me, that is to say, the past year's rent and the balance due on the note for the crop of wheat. I told him I would not do that. Considering this to be, not only an absurdity, but a piece of bold impertinence of this man Baty to ask me to give him a clear receipt

of all these sums which he owed me, notwithstanding the amount of property as before mentioned which they sold off the farm that year, without paying me any part whatever. Besides, I consider it would not have been right of me to have given such a receipt, seeing that by so doing, I should be encouraging fraudulent transactions, which would, as it appeared to me, be nothing better than barefaced robbery.

Another observation I would make here, is with reference to a meeting at my house of three of the neighbors, whom I asked so to meet for the under-mentioned purpose, viz: Messrs. Wm. Wilson, Chas. Vincent, and Rev. Mr. Garrie. My reason for calling on those men to meet was, that they should try and arrange matters between Baty and myself, so as for him to give up possession of the farm to me, since he did not intend putting in a crop himself. Moreover, that they should at the same time inquire into matters concerning my character, this being principally on account of the enormous amount of falsehoods which my enemies had so industriously circulated in the neighborhood about me. And as I could not get Mr. Tolmie or the Session at Innerkip to have such brought forward to trial and judged, so as to bring me in guilty or clear me of such a scandal, which they (the clique) would not do, but rather allowed such scandalous and vilifying stories to go on. I considered it would be a favorable opportunity for me to have those three men to examine into all such matters. The day appointed for them to meet was the 12th day of April.

I then sent the following letter to Mr. Tolmie, notifying him of the same:

MR. TOLMIE,

East Zorra, 9th April, 1859.

DEAR SIR: I wish to inform you that there is a committee appointed to meet at my house on Tuesday first, at one o'clock P. M., to investigate and examine matters with regard to my business generally, and particularly with regard to my character. I wish you to make it publicly known to your congregation by reading this from the pulpit. It is particularly requested of any person having anything to say against my character, either as a member of the church, or as a member of society generally, that such will come forward at the above named meeting and state the same to the committee, with sufficient evidence to prove the same, and you are particularly requested to attend yourself.

I am, yours truly,

To Mr. Tolmie, minister at Innerkip.

ROBT McINTYRE.

I delivered the above letter to Wm. Rae, one of his elders, on Saturday evening. He promised to give it to Mr. Tolmie on the Sabbath, (ensuing) which I understood he did, and I was told that he (Mr. Tolmie) put the letter in his pocket, and said nothing about it to the congregation. When the committee met at my house, on the following Tuesday, Mr. Vincent told me that Mr. T. had called on him and said he had to go to Ingersoll that day, consequently he could not attend the meeting. This is the way he excused himself for not appearing with any of his charges against me, and as a matter of course, there was no other person came forward with any charges whatsoever. Indubitably, they considered this to be their best way of evading the opportunity given them, to state whatever they might have to advance against my character.

As regards matters with respect to Baty, they could effect nothing in the way of that business, he being only a tool in the hands of the compact, to do their behests, in whatever direction they might play their game. He would not even come to speak to the committee touching the matter, consequently these men went away without being able to accomplish anything with regard to a settlement, either with the one or the other. Undoubtedly, they (the com-

fact) were determined to expel me from my home. And, as to what means they would use to accomplish their purpose, they were not very particular. After the above meeting took place, and seeing the way they (the compact) carried themselves towards me, I came to the conclusion that it was not of any use for me to be troubling myself any further about the matter, considering that I had done my duty as far as lay in me in trying to get the whole matter settled, both secular and ecclesiastical.

“What, one would think, doth seek to slay outright,
Oft-times delivers from the saddest plight.
That very providence, whose face is death,
Doth oft-times, to the lowly, life bequeath,
I taken was, he did escape and flee :
Hands cross'd, give death to him, and life to me.”

CHAPTER IX.

I will now give a brief account of their proceedings with me after this time. Suffice it to say, that Baty and his family remained in the house doing nothing on the place, except burning up rails for fire wood, from the 29th day of March until the 8th day of June, he taking for himself and family, provisions from McBeath's place every two or three days as he required. Doubtless, his intention for so doing, was that he fearing, in case he were to take a stock of provisions, or such things, on the place, I might seize such for rent. He then, on the night of the 7th, or morning of the 8th of June, moved away during the night. The same morning there was a gap of the fences let down leading into each field on the premises, thus setting my farm open to the commons for that year rather than they would give me possession thereof, or an opportunity of letting it to any other person. There were twenty-one acres of meadow on the farm that year, and some of the grass at that time a foot high. From that day and henceforward throughout the season, there were generally from fifty to sixty head of cattle and horses grazing all over the farm, and even into the orchard among the fruit trees part of the time. Doubtless, these were rather peculiar and awkward circumstances for one to be placed in, and of course, not very pleasant for the flesh to suffer, thus to see all my hard labor and anxious industry for many years in endeavoring to make a comfortable home for myself and family, now so despoiled and broken up, and the latter scattered, and no doubt suffering through their being influenced by this clerico-lay compact, instead of attending to their lawful business as they ought.

At the same time, I had to remain on the place alone to witness the work of destruction before my eyes, and could not help myself, and my persecutors rejoicing over such work, they having had their own day over me in this manner. But this is too lamentable a case for me to dwell longer on. I would just say, that throughout all this trouble, I was by the grace of God enabled to stand firm, believing that I was in the right, and mine enemies in the wrong. And if this was not so, I consider it was their duty at least to have told me wherein I was wrong. But this they did not do, and instead thereof they continued to persecute me. However, I trusted firmly in God that he would, in his own good time, yet deliver me out of the hands of these men.

I will here mention an incident which occurred in connection with the throwing open of my farm to the commons. It is with respect to Mr. Tolmie and McBeath, on the one part, and Mr. Vanevery, who had moved into the neighborhood sometime previous to this, and had rented a farm joining that of McBeath's. He had been a magistrate at Hamilton prior to his coming here; consequently he must have understood the law pretty well, and undoubtedly the compact considered him a very suitable person for their purposes in watching me and my movements about the place during that summer while the farm lay open to the commons. I was surprised at first to see Vanevery take so much interest in the matter, particularly as he was comparatively a stranger in the place, and none of the neighbors but he seemed to mind or care anything about the place further than to let down the fences in some place where it might be more convenient for their own cattle to get in. I had been speaking with said Vanevery about three or four days after Baty had moved away and the fences had been thrown down. He said to me that he had heard that the fences were put down so as to let cattle into the meadows. I replied that was so and that there was quite a number of cattle on the meadows now and had been ever since Baty moved away. He said, "Oh! that is a terrible job, I will go and turn them out and put up the fences." I told him, I considered I had no business to interfere in the matter until they would give me possession of the place, and that I considered them responsible for all damages done to the place. He and his son then went and turned the cattle out of the meadows and also out of the orchard and put up the fences. However, it was not long after when the fences were let down again by some person. Vanevery put them up again, and again they were thrown down. This was repeated several times. Vanevery then quit putting them up, and they remained down throughout the season, thus giving free access to the neighbor's cattle to reap the benefit of my hard labor.

Nevertheless Vanevery continued to visit me regularly throughout the season, and as he was the only person that did so while I was living alone on the premises, I found a comfort at times to have his company. But I have been led to suspect that the said compact, having brought him into their secret counsels, intended his visits from the beginning of this work, (viz: exposing the farm to the commons) to be a trap to ensnare me, another added to the many they had set for me from the commencement of the work related in this narrative. All of this appeared very evident from several of their transactions transpiring about this time. I need only mention just two of them here, thus: Vanevery stated to me some time during the fall, i. e., that Baty, the morning he moved away, had offered to give him (Vanevery) the key of the house to keep in his possession; thus showing plainly that he (V.) must have been acquainted with their movements even at that time. The second of these incidents is this, viz: he told me, that in the spring, or about the time that Baty moved away, that Mr. Tolmie had come to McBeath's house to christen a child belonging to his hired man, and that McBeath had invited Vanevery to go to his house on that occasion, and had introduced him to Mr. Tolmie. He, (Vanevery) then said to me, "If you only knew what Mr. Tolmie was saying about you;" and I having made no reply, he continued and said, "when he, (Mr. T.) went to prayer, I also went on my knees, but could not receive any good from his prayer after hearing what he said before." I give this as he (V.) related to me, and as I made no further inquiry with regard to what Mr. T. had said, I just leave it so with the reader to draw such inferences from it as he thinks best.

I might just mention, that during this fall, from about the 20th day of Oct., I had taken a family into the house along with me, the man being a son of the above mentioned Vanevery. I having lived in the house alone from the time my family had left, and finding myself getting weary of such a solitary and gloomy life as I had to lead among my persecuting foes, having no person to speak to, I considered this family would be company for me, and so they were, and the only remark I will make here with regard to my living with them is, that they were very poor, and as they had agreed to board me, and my having left off keeping provisions in the house for my own use, likewise by that time, having run very short of means even to provide such. Owing to this fact I have sometimes been obliged to go to a neighbor's house for a meal of victuals.

Another matter to be noticed here, is with reference to the paying of the taxes, and the performing of the statute labor on the farm for the said year in which the farm was laid open to the commons, all of which Baty was bound to perform, as may be seen from the before mentioned clauses of the lease*. Baty having moved away just about the time when he ought to have performed the statute labor, and having left this undone. The taxes also became due in the month of December next ensuing, being the time I now speak of, and although Baty still lived in the same township, and doubtless they could have collected this amount of him, yet they preferred selling some of my chattels rather than to do this. On the thirtieth day of January, 1860, while I was from home, the Bailiff came and destrained the following chattels: one cutter, pole and whippletrees; one wheelbarrow; one oxen-yoke and bows, and one chopping axe, and carrying these things away with them, which I estimate as property to the value of fifty dollars, and thus not leaving even an axe with me to chop my firewood. As I could not raise cash enough at the time to redeem these articles, they then sold them to pay the taxes and statute labor for that year. I also had to pay since, the sum of six dollars and fifty-three cents, being the school taxes for that same year, which they had drawn on me from the County Treasurer. Besides the rent of the farm for that year being two hundred and four dollars, which as a matter of course, I also lost, this being the year 1859, and the last year of Baty's lease.

In summing up at least a part of their (the compact's) dealings towards me during these three year's of Baty's lease, it will be seen that by McBeath's paying me the first year's rent for Baty,† as in the manner above shown, that they (the compact) not only cheated me out of the balance due on the note, being \$165 33, but also the second year's rent, amounting to \$181, besides \$4 70 which I paid for taxes for them the first year on condition that they would refund it to me, which they did not fulfill. Likewise, they in the third year, and in the manner above shown, set my farm open to the commons, depriving or cheating me from getting any rent for this year, this year's rent being \$204; as also \$84 worth of improvements which was included in the former rents, and this too was left undone as well as taxes and statute labor for the last year of the lease; the value of my property sold amounting to \$50, besides \$6 55 for same year which I paid the County Treasurer, and all other similar transactions, such as prosecuting me for building a house, and several such concerns not mentioned here, in addition to the spoiling of my farm, orchard and buildings, by exposing them to the commons in this manner. Here, however, I would remind them that there is a day of reckoning coming, as declared in 2d Cor., chap. 5, verse 10: "For we must all appear before the

*See clauses quoted from lease, chapter 7, page 43.

† Amount paid lawyer Richardson for settling Baty's rent case, etc., \$35 instead of \$20, as printed in chapter 7, page 44,—thus leaving the cash rent paid me \$102.25.

judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

I now arrive at the first day of April, 1860, when the term for which Baty's lease was drawn up terminated, and the compact could no longer use him as their tool to annoy me. I would now turn the attention of the reader to the way said compact brought matters about at this time so as to expel me from my home.

The reader will have observed as above shown, that when my wife left I had agreed to pay to her, or the trustees in her behalf, the sum of four hundred pounds, (say £400); having paid the trustees £100 down, and the balance, being £300, became due at this time, and owing to my persecutors having cheated me out of so much property, and likewise having lost a considerable amount of the money of the sale of my stock, besides all other losses and crosses which came upon me during the past six years, owing to which I had not the pecuniary means, consequently I could not pay them. When they found I could not pay the said £300, I was then served with a writ at the instance of the trustees; and they were going to sell my farm, and pay themselves in that way. The said trustees were John Ross and James Ross, (brothers.) These two men having taken a warm interest in the matter from the commencement, during the time my family were living with me, and while these troubles were going on in the family, my wife was almost daily visiting at these men's houses, and I doubt not but that much of the counsel given to her at that time by these men did not turn out for her ultimate good, nor for the good of the family generally, and now they had entered proceedings against me in this way to sell my farm.

The lawyers they had employed for this purpose were Carroll, Beard & Co. In the former part of my troubles as expressed above, Ball, Carroll & Co., acted as attorneys for my opponents, but during that interval, as I understood the case to be, the law authorities having taken the gown from Ball for some reason—Carroll, Beard & Co. were now ready to play their part in the game also.

When I saw they were determined to sell the farm in this manner, I drew up a writing somewhat as an advertisement, offering to give a mortgage on my farm to any person who would lend me the money to pay the said £300, stating at the same time a part of the compact's transactions, and shewing this to be the cause of my being obliged to have recourse to the mortgaging of my farm. While this writing lay in the hands of Mr. McCleneghan, editor of the "Woodstock Times," for publication, I came to understand by him that he had been speaking with some of the church authorities on the subject, and that they desired him to tell me that if I would wait for about two weeks and not publish that writing, they would then settle the matter with me. Without my having any further knowledge how they were to settle the matter I told Mr. McCleneghan I would wait, which I did.

During this interval of two weeks, while the church authorities were consulting among themselves and with others regarding the settlement they were to make with me, I will here relate an incident which occurred during this time between lawyer Graig and myself, with regard to Baty's note that I had given him, (Graig,) to collect. The reader will have observed, as related above, how lawyer Graig neglected serving Baty with a summons for the first ensuing court, although he had ample time for doing so after I had given him the note to collect, and instead of his doing so, how the clique had got their tool Baty to prosecute me for building a house, likewise how McBeath had taken a

chattel mortgage, thus keeping a safeguard over Baty's property, when the time should come that Graig could not help but to get judgment against Baty, which he did on the 9th day of March, 1858, and although more than two years had passed since that judgment was obtained against Baty, and during all this time Graig never having tried to collect this sum, as far as I am aware, yet at this time, or some little time previous, he thought fit, even without my knowledge or consent to seize on some chattels which Baty had in his possession, the said Baty having been stopping at the time within a few miles of Woodstock, and I doubt not that he did this with the intention of dragging me into more trouble and cost. This conclusion I think may be very clearly come to, from his past conduct as well as from his later.

With regard to this matter I will state here what he said to me at that time with respect to his seizing on Baty's chattels. I had been at Woodstock on the 7th day of April, and a person whom I met there, told me that lawyer Graig wanted to speak with me. I went to him. He said to me, "I have seized on some chattels which Baty had in his possession, and Mr. McBeath tells me that he holds a claim on them, (the chattels,) but I do not think that his claim is good for much; and I wanted to see you to ask if you would back me through the court, for he intends to have a trial over it." I said to him, "I would not back him through the court with that trial, and that I considered it was on account of his negligence in not collecting it when he had an opportunity of doing so that I had lost the amount due on the note, and now if he were to allow that case to go through and lose it, that I should look to him to pay the cost." He then went away and I considered that he would stop the trial, but instead of doing so, he, or they amongst them, during the following summer put this case through the court without even letting me know any thing about it. I will notice this more fully in the proper place.

I will here again take up the matter and show the conclusion which the "compact" came to with regard to the settling of the matter with me, as Mr. McCleneghan had stated to me they were going to do.

In the first place, I will state for the better information of the reader how that my wife and family moved away from Woodstock, this being the place where they had gone to reside at the time they left me, and had gone to the county of Grey, in the fall of the year 1857, and were stopping in a village there called Durham, about a hundred miles from Woodstock. During this period of two weeks in which they wanted me to wait, doubtless the compact had sent for my wife and oldest son to come to them. The first notice which I had received of what kind of settlement they intended to make with me, was after my wife and son had come back into the neighborhood and were stopping at John Ross' house. The compact then, as I suppose, not wishing to make the proposition to me themselves, and as they had carried on every thing with the greatest secrecy from the commencement, felt ashamed, or the like of coming to me themselves, sent Messrs. Garrie, Baptist minister, and Charles Vincent, to me.

When these men came they said they had come to make me a proposition, viz : that if I would give a deed of my farm to trustees, said trustees would become bound to pay me whatever sum should be agreed on as a yearly rent of the farm, and such sums as the £300, &c., would be considered paid by my wife receiving the balance of the rent in lieu of said sum. As I was quite wearied out by having been harrassed so much, and so long a time amongst my persecutors, I accepted this offer.

I then gave a deed of the farm, on the 21st day of April, 1860, to the fol-

lowing trustees, John Ross and James Ross, the same as mentioned previously, they still continuing to act as trustees under the new arrangement of the matter—Charles Vincent also being added to the number this time. The deed having been signed by all parties concerned, the trustees then put it on record, thus rendering the first writing null and void. They were to pay me the sum agreed on in semi-annual payments. This matter being now again so far settled, the trustees then gave the farm to my wife and family to work and I then had to move away, giving place to my family. This is the way the compact brought matters about so as to expel me my home, after all the injustice and ill-treatment they had given me for the past six years.

When the above writings were signed and this part of the business settled, my wife went back to Durham for the purpose of returning with the rest of the family and chattels to the farm. During this period, and while I remained on the farm, I went to see Mr. Tolmie, and stated to him that "I was now leaving my home and the neighborhood where I was acquainted, and as I had now to go out to the world and among people with whom I was not acquainted, that I wished him to call the members of the Session together, that they might give me a certificate of some kind. If they held any charge against me to state what such charge is; and on the other hand, if they had no such charge, simply to give me a clear certificate." Mr. T. said "He would not have any thing more to do with it." However, on second thought he said, "If you will call on any of the elders, and if they should request me to call a Session I will do so." This is the way in which he put me off at that time, and as I was now ready to move away, I did not then call on any of the elders.

About the first of May, 1860, my wife and family moved back on the farm from the county of Gray, and I then moved away and went to board with a farmer about six miles west of Woodstock. I remained there until next fall, during this time I went to hear Rev. Archibald Cross, of Ingersoll.

"What danger is the pilgrim in?
 How many are his foes?
 How many ways there are to ruin,
 No living mortal knows.
 Some in the ditch spoil'd are, yea can
 Lie tumbling in the mire:
 Some, though they shun the frying-pan,
 Do leap into the fire."

CHAPTER X.

I would now here again turn the reader's attention to lawyer Graig's conduct as regards the matter partly above shown, how he had seized on some chattels which Baty had in his possession without my knowledge or consent, and when he told me he had done so, and wished to know whether I would back him through the court, and that I had said to him that I would not back him through the court, and that if he were to allow the case to go through the court and and lose it, that I should look to him to pay the cost. Yet after all this remonstrance with him, during that summer, then even without his letting me know any thing about it, he did put this case through the court, and of course lost the suit, which doubtless was their intention in putting it through. The first that I knew of his having done so, was by reading an account of the suit in the newspapers.

I do not pretend to understand much about "law," but it does appear to me that this was a piece of very gross injustice from the commencement of this note collecting business towards me, by this man Graig, as I have already shown;—in the first place, how he had neglected to have Baty served with a summons for the first court when he then could easily have collected this sum; and again to go and seize on Baty's chattels without my knowledge or consent, and then to go and put this case through the court despite my remonstrance with him. The cost of this suit was \$105.04 which they collected from me. Carroll, Beard & Co. having been McBeath's attorneys, next fall when I called on the trustees for the payment then due me, I then learned from them that Carroll, Beard & Co. had seized on my payments for the cost of this suit, as above noticed, to the amount of \$105.04.

Besides all this, having had to employ lawyer Richardson sometime previous to collect a sum amounting to about \$270, from a man by the name of Norman, he having owed me this sum, and lawyer Richardson not being able to collect it, I of course lost this amount also, and having to pay lawyer Richardson about this time the cost of obtaining judgment against Norman, amounting to \$37, and this with including the above bill of cost which lawyer Graig was the sole cause of bringing on me, both sums amounting to \$142.04, which I had to pay at this time, all of this coming on me at that time, altogether unexpectedly, brought me again into very straightened circumstances, having nothing to depend on now for a livelihood except what rent I got from the trustees, and this source having now been stopped in this way, there was no alternative left me, but to go and work out for a living in my latter years, after having cleared up a farm and raised a family.

I must say that I felt it to be rather a hard way of dealing with me, and no doubt Messrs. Tolmie and Ball, the ministers, were the main cause of bringing all this ruin and misery on me as well as on my family. When I came to know in this way that there was no money coming to me from the trustees, and having then been owing a few dollars to the farmer with whom I boarded, I then went to work, digging potatoes and pulling turnips for him until I paid up my board.

I then moved into Ingersoll. I was then informed that the Rev. Andrew Kennedy, agent for the American Presbyterian Board of Publication, London, wanted to hire a colporteur to sell books for him, I applied for the situation, and was likely to obtain it. At the same time, I was aware that if the church matters at Innerkip should not be arranged satisfactorily, as a matter of course, I could not be accepted for this situation. I then considered how Mr. Tolmie had stated to me the previous spring, when I was leaving the farm, that if I would call on any of the elders, and they were to request him to call a Session that he would then do so. I then retraced my steps to the Session at Innerkip, and this was the last time I did so, finding it to be of no service whatever.

I called on Mr. Hart, one of the elders, and stated to him what Mr. Tolmie said to me the previous spring with reference to calling a Session as above noticed. I also stated to him my principal reason for calling on them for a certificate at that time, and also that I wished to attend the Session myself. Mr. Hart said he would let the members of the Session know of the matter, and that he would try to get them to meet sometime during the evening of that day. But with reference to myself attending the Session, he said in a laughing manner, he did not think that I should be allowed that privilege. With reference to this last point I said to Mr. Hart, that I would be staying at a house in Innerkip, and if the Session should wish to see me, that they could

call on me there. I did so wait. However they stopped so long and so late at night at this meeting of Session, that I got weary of waiting for their calling on me, and returned to Mr. Hart's house, to await his arrival, to ascertain the result of the meeting.

When he came he said to me, "The conclusion the Session had come to was that they would do nothing more in the matter, and that I might send the case to the Presbytery, if I liked, and that they would then have to defend themselves." This is the way also the Session at Innerkip put me off again. This was the last time I personally called on them.

I then returned to Ingersoll, and shortly after I went to London to see the Rev. A. Kennedy, and stated to him a few of the principal points touching the nature of the case, and he concluded to communicate with Mr. Tolmie with regard to the matter, and request him to state what they had against me. Mr. Kennedy was then to write me and let me know the result of his correspondence with Mr. Tolmie. I waited for some time expecting to hear from Mr. Kennedy, but did not, and as my funds were very low I felt anxious to be doing something, I then wrote Mr. K. to ascertain whether he had heard from them, and as there is no private matter in his letter, I will here give his reply:

Mr. ROBERT McINTYRE:

London, C. W., Dec. 18, 1860.

Dear Sir—I just received your letter inquiring if I have yet heard from Rev. A. Tolmie. I am sorry to say I have not, though I wrote him, and requested that he would give me a reply as soon as possible. Probably he may have had to call a meeting of Session on the matter. Whenever I hear from him I will let you know. I remain yours, truly,

ANDREW KENNEDY.

Suffice to say that I did not hear any thing further from Mr. Kennedy, and it does appear very evident that nothing whatsoever could drag them out to the light with such charges as they so stubbornly held against me, notwithstanding my giving them this opportunity now again, as well as all other previous ones on several occasions for so doing, thus showing clearly that they had it not in their power to advance any thing tangible against me, or else undoubtedly they would have quickly done so. This conclusion may safely be come to from the many temptations, snares and traps they set in my way so that they might by all possibility catch me.

And here we may learn from this that the grace of God, where it is infused into the soul, is more powerful than the temptations of Satan and all his fiery darts, yet this may not show that they are without their effect. And now in conclusion I would say to this clerico-lay-compact, that there is yet another opportunity offered them, if they think they can rake up any thing tangible to bear against me, let them do so.

I had made up my mind, at the time I am now speaking of, that I would publish what I considered to be their very uncharitable and unchristian-like proceedings with me, that the public might judge of the same. As a case of necessity at that time I had to go and work at something else to procure the necessities of life, consequently I had to put this writing off until now; having then gone to sell books for a house at Toronto, and continued to do so for about three months. Afterwards I sold fruit trees for the late Dr. Beadle, St. Catherines' nurseries. I continued at this for about three years. The Lord was kind in opening up this way for me, although my persecutors shut every door they could against me after expelling me from my home and despoiling my property, in conjunction with all the other troubles and costs since the commencement of this untoward case.

The loss of which to me altogether cannot with any degree of feasibility be estimated at less than eight or ten thousand dollars, besides the ruin and misery brought on my family, which in my estimation the wealth of the world could not make up for, likewise depriving me of the privilege of communion, from the time they suspended me in the month of May, 1855, being now nearly ten years, and that without any just cause that I am aware of.

I will here give my reason for not sending this case to the Presbytery. In the first place it was such a complicated case between myself and family, ministers and lawyers, and many others, and the ministers through their influence carrying the support of the people with them; but whether they had the people's sympathy or not, I cannot say. Moreover I considered that the Presbytery would only refer the case back to be settled by a local Presbytery. In the second place, my having so much experience in knowing too well how the local ministers supported and sustained Mr. Tolmie and his colleagues in their proceedings, doubtless wishing to screen their guilty heads, and to cover up their deceitful and iniquitous actions in this matter, so that I had no confidence in such a Presbytery that they would give me the least share of justice. I will just notice here a few of the many instances which I could refer to, to show that this was the case, in addition to what I have already shown.

As regards Mr. McKenzie, minister at Embro, I will leave it as above noticed with reference to the part he took in the matter. I will only notice here what I could learn from one or two of the other ministers.

First, from Mr. Cross, minister at Ingersoll. I had been speaking with him some time after I had been trying to procure the above named situation from Mr. Kennedy, and he, (Mr. Cross,) said to me, "I do not blame Mr. Tolmie in the least for what he has done to you. I do not see that he has done any thing more than what he ought to have done." Now I think this sufficient to show his mind on the matter, and I might just state here, that I did not even introduce the subject to Mr. Cross at that time, neither did I ask his opinion with reference to Mr. Tolmie's actions in this case at all; neither did I make any reply to this statement of his. However, as a matter of course, I could not help thinking over this expression of his, and I must say that it shook my confidence very much in him, or his doing justice in the matter in case it were brought before him for christian adjudication.

In the second place, from Mr. McMullen, minister at Woodstock, who succeeded Mr. Ball; and the time I now speak of, is that of being on my way back from calling on the Session at Innerkip the last time, and having failed in getting any satisfactory answer *pro* or *con* from that Session, having then fallen in with Mr. McMullen on the cars to Ingersoll, I had merely time then to ask him if he could or would do any thing in the way of arranging this matter. He said that he would be at Ingersoll in few days, when Mr. Straight was going to be inducted into the pastoral charge of the congregation at Knox's church, and that I could see him there. I spoke with him that day just as he was going into the church; I enquired of him if it were likely he could do any thing in the matter. He replied, "Oh, I have heard that you was drunk." This ended our conversation.

And thus the reader may see what a handle my indefatigable persecutors made for these six long years since I had confessed and forsaken this fault, and which our Divine Master has so imperatively and emphatically commanded and reiterated to his professing people not merely to forgive but to forget, and God-like never to cast in one another's teeth, as a demoniac grimace, or pontifical curse, which seems not only carried out in the case of heretics in the hierarchy

of Rome, but by those who have so long, and thank God, in many instances, christianly and faithfully inveighed against the repulsively dogmatical bulls and anathemas of that apostate system; but where, I ask, is the difference between these more open handed confessors of false christianity and that of the clerical overbearing and clandestine actions in the above shown ecclesiastical clique, against an humble individual of their denomination, who could not conscientiously bend his neck to their purgatorial yoke, (to serve God and mammon, as their actions plainly show they would have me to do.) This manifestly is not like the precious yoke of our graciously benign Lord and Master.

I deem the remarks I have made as above with regard to the several circumstances as they occurred, sufficient to show that I might not expect the least share of justice from such a Presbytery, and if more evidence were necessary I can easily find such.

I will now state a few circumstances that have transpired and come under my observation since the above was written. First, it will be observed as before noticed in the latter part of the ninth chapter, how that the trustees gave the farm to my wife and family for to work, when I was obliged to leave in the spring of the year 1860, on account of my not being able to meet their demands on me, as shown before. And now what I wish to show here is how matters stand at present with regard to my family, and the ruin and misery they are brought unto, being the result of the machinations, and cunning craftiness of those men, as shown in this narrative, by drawing the family in the mesh to their own ruin. My wife and family have been obliged to leave the farm this spring, that is to say, about the month of April, 1865. I suppose on account of their not being able to manage the farm properly, they having run through what money they had, and I understand they have nothing now to depend on, but to work out for their living; thus we are, all of us, now expelled from our home, as I have here shown. I hope this will serve as a warning to other families that they may consider what they are doing before they enter into such evil work. I have also learned that the trustees have let the farm at a low rent to the present tenant, merely for the small sum or pittance which they have promised to pay me semi-annually; thus leaving the family in the situation as above shown. I think this does resemble very much the description I have given of Satan's impostures in the fifth chapter, page 37 of this narrative.

I asked John Ross, he being one of the trustees, to show me the lease as drawn up for the present tenant. As an excuse he said to me, that Mr. McBeath drew up the writings and that he still held the lease in his possession. I think this will also show how that McBeath is still assisting in managing the affairs of my farm.

Moreover, between the trustees and my family, (the trustees I suppose allowing them, otherwise they durst not do it,) they have slashed, cut down, and spoiled in a very shameful manner, about eighteen acres of timbered land which I left all standing in good order, intended by me to be reserved for fire wood for the use of the farm. And not only this, but also their allowing the place to go to wreck generally. This is so much for the state of affairs at present, with regard to the family, and the way my hard toil and labor for many years is despoiled.

The next and last incident I will notice, which has transpired since the above was written, and which has only come to my knowledge just about the time that I am to send this document to the press. I having considered it to be the duty of the Session at Innerkip, when called for, to supply me with a copy of the full proceedings of this mysterious and complicated case. And

now for the reader's comprehension of this matter I find it requisite that I should state here how that Mr. Tolmie left Innerkip about three years previous to this, (but not before he wound up my affairs to suit his own purpose,) and went to take the pastoral charge of a congregation, as I understand it to be, at Southampton. I now, on the 12th day of July, 1865, called on his successor, Rev. Mr. McCauig, for the above mentioned purpose, thinking it might throw some light on this matter. He not being at home on that day, I then called on Mr. Silver, who is clerk for the Session; he said to me, that Mr. McCauig had the Session Register Books in his keeping, consequently he could not give me a copy of the proceedings of my case. He then said that he would speak to Mr. McCauig when he would return home with regard to the matter, and that they would send me a copy of the full proceedings in a letter by post. Mr. Silver also stated to me that he had the Session Register Books in his possession for some two years after Mr. Tolmie left, and that he never saw any thing like a record of my case on the books. However, I will here now give a copy of Mr. Silver's letter which he sent me, and this will show very clearly that they have not kept any record of this untoward case in their Session Register Books. The letter is as follows:

MR. R. MCINTYRE:

Innerkip, July 18th, 1865.

Dear Sir—I told Mr. McCauig that you wanted the proceedings of your case in full, and he examined the Session records, and finds that there is nothing about it in them, but Mr. Tolmie may have it among his papers; you might write to him and he could tell you.* I am yours, &c.

W. SILVER.

Now the reader may very plainly see, from the above letter how that the members of Session at Innerkip entered no record of the proceedings of this case at all in their Session Register Book. In this they have violated the rules of the church, and not only so, but I think they have also shown very plainly that they were either afraid to do so, or felt ashamed to see their own actions put on record. I cannot imagine any other motive they could have in violating this established mode of procedure in the church, of course it might not be expected of them that they would put all their clandestine and crafty actions with regard to this case on record, (although it was their duty to do so.) But their not keeping any record of their suspending us from communion, besides all other meetings of Sessions, and trials which were held on this case. I think this plainly shows the badness of their case, as well as the careless, heedless and negligent way they conducted their business generally, and apparently so permitted to do by the Presbytery.

When I saw as above noticed, that I could not get any further information from the Session records at Innerkip, with regard to the proceedings taken with this my case, and although I did not bring this case to the Presbytery, yet I thought the members of Session at Innerkip might have done so at some previous time. I then wrote to the clerk for the London Presbytery, requesting of him to send me a copy of the proceedings of my case, if brought before the Presbytery, and although more than a week had elapsed from the time I wrote him before I sent this document to the press, yet I received no reply, therefore I must leave this matter as it now stands, with the remarks I have made on it as above.

I will now conclude my narrative and leave the reader to meditate on the several circumstances as they occurred in connection with this case, as I have

* As for what Mr. Silver says about my writing to Mr. Tolmie, I consider I have nothing to do with his private papers.

shown in the previous pages. And I doubt not after all, but the intelligent reader will be ready to inquire what reason could those men have for encouraging and sustaining my wife in such unlawful and unchristian actions, and instigating her to go and enter law against me, and thereby breaking up the family; then to carry on such underhanded work as is here shown to despoil my property and expel me from my home; moreover depriving me of the privileges of church communion for the last ten years, in addition to all other bad usage which I had received from them, and that without their being able to show the least just cause for so doing.

I am ready to acknowledge that this is a very singular and mysterious case, nevertheless I think the reason is clearly and plainly to be seen from their conduct throughout the whole matter, if they were not the instigators of the plot they would not sustain my wife in such conduct; neither would she act as she has done, if she were not aware that they would sustain her; consequently they through their cunning craft tried in this way to screen themselves by expelling me from my home in the manner above shown. The next reason is the one given in the New Testament by our Saviour when He said, "If they have persecuted me, they will also persecute you," and I think this is very plainly fulfilled in their conduct as shown in this narrative; and I think the christian reader will take these two reasons conjointly, and come to the conclusion that there should be a stop put to such conduct in the church at once, which is so contrary to being peace makers, as we should have expected from ministers of the Gospel.

I also think if the ecclesiastical authorities do not think it necessary for their cause to investigate this matter and see justice done to me, that the civil authorities ought to do so. Evidently by their allowing such conduct to go on without reproof is bringing disgrace on the church, and not only so, but also on the British government. I am very sure our gracious and much beloved sovereign, the Queen, if she knew of it would not tolerate such conduct for one moment.

"Bless'd be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereunto mov'd me.

"Tis true, 'twas long ere I began
To seek to live forever:
But now I run fast as I can;
"Tis better late than never.

And now, O God, gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind."

"Although the fig-tree shall not blossom, neither *shall* fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls; Yet I will rejoice in the Lord, I will joy in the God of my salvation."—*Habakkuk* III, 17, 18.

Win thy way my little book,
And tell the truth where e'er ye go,
Fear them not—the stormy billows—
If Christ but say, "Peace, be still," all is a calm.



